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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., January 27, 1927

NEW SERIES
VOLUME XXIX, No. 4

THE FIRST SOUTHERN BAPTIST SUNDAY SCHOOL CONFERENCE

(Walton E. Lee.)

Promptly at 10:00 o'clock, the appointed hour, on Tuesday morning, Jan. 18, 1927, the curtain to the stage of the Concert Hall of the Auditorium of the City of Memphis rose and Mr. I. E. Reynolds announced the opening hymn, "How Firm a Foundation." Dr. I. J. Van Ness led in prayer and the first Southern Baptist Sunday School Conference was open.

The first thirty minutes of the opening session was given to a song service in which Mr. I. E. Reynolds of the Southwestern Seminary led, Mr. and Mrs. Virgil Reynolds, Denton, Texas, accompanied on the piano. Mr. Reynolds exhorted that the song services of the conference be made an outstanding feature of the meetings, and by the splendid response on the part of the large assembly it proved to be so. Dr. W. F. Powell, of Nashville, was scheduled to preside at the first session, but was detained in his home city to attend the inauguration of the Governor of the State, on the program of which he had a part.

Dr. Van Ness, Secretary of the Sunday School Board, which is sponsoring this Conference, announced that he had the privilege of introducing himself and presided. His address was along the line of congratulating Southern Baptists on the great opportunities in the Sunday School department of our work, with which they are confronted. The address of Dr. Van Ness pitched the conference on a very high note.

The presentation of the leaders in the Divisional Conferences proved an interesting feature of the first session.

Miss Lillian Forbes, leader in the Elementary Division, had to assist her, Misses Leatherwood and Williams and Mrs. Wood Alexander. In the Intermediate Department Miss Mary Virginia Lee was the leader.

The leader in the Young People's-Adult Division was Mr. W. P. Phillips, who after introducing his recently elected assistant, Mr. W. A. Harrell, of Texas, addressed the meeting.

Dr. Van Ness very affectionately mentioned some of the former Sunday School workers, who, because of failing health, are no longer active, and asked that they be remembered. Among these are B. W. Spillman and L. P. Leavell. In the Administrative Division, Mr. Arthur Flake is the director. Mr. H. E. Ingram, assistant to Mr. Flake, spoke in his stead. All of the speakers in the different departments made announcements of conferences which are to be held in the afternoon of each day. Every department worker is urged to attend his respective conference.

The final feature on the morning program was an address by Dr. P. E. Burroughs, who spoke on the Modern Departmental Sunday School. Four things are essential to an effective departmental Sunday School emphasized Dr. Burroughs: (1) Evangelism, (2) Utilization, (3) Organization and (4) It must be Fraternized.

TUESDAY AFTERNOON

—Administrative Division—

The General Conference each afternoon was broken up into sub-conferences for study and in-

(Continued on page 2)

We are holding up the completion of the Baptist State Convention minutes on account of not having received a minute from the following district associations:

Benton County	Winston
Green	Yazoo
Lincoln	Zion
Tishomingo	

Please send copies of minutes at once as many requests are coming for copies of the State Convention minutes. We need the statistics from the associational minutes in order to make our records for the denomination complete.

There are 66 pledged to tithing in the church at Shaw, which is over 50 per cent of the membership.

The defaulting treasurer of the Foreign Mission Board was sentenced to serve 20 years in the penitentiary.

Electric Mills has again placed the Baptist Record in the budget, sending in check for the entire year, Mr. W. P. Hollis sending the list.

Dr. John H. Eager goes from Baltimore to make his home in New York. He is one of our Mississippians who has spent 20 years as a missionary in Rome.

We join other friends in sympathy with Dr. and Mrs. M. T. Andrews of Texarkana in the death of their son in Prescott, Arizona, after several years of illness.

In the year 1926 First Church, Columbus, received 251 new members, 15 by baptism. Total contributions were \$27,304.59, of which \$10,543.68 were for local expenses.

Rev. L. E. Lightsey has been doing a splendid work for the Baptist Record during the month of January. In a recent letter he states that the Lord has greatly blessed his labors. May his usefulness increase in the Master's work.

Pastor R. G. Lee of Citadel Square Church, Charleston, S. C., welcomed eight new members on a recent Sunday, four by baptism. The local budget of the church for 1927 is \$19,600. The pastor has issued a call for a meeting of all those who can give and don't give, that they may tell him and others how to run a church without money.

Pastor James B. Leavell has promised to give The Baptist Record an account of the matter in the First Church, Houston, Texas, which has appeared in the secular press. In December the church voted to require subscription to the vows in the covenant as a condition of membership. This was its method of enforcing discipline and requiring a Christian standard of living. Like many other churches the membership included some who were living unchristian lives. This resolution brought about opposition and those who were discontented brought the matter into court. The court declared it had no jurisdiction. Dr. Leavell says that the church is doing more since the elimination of some of its membership than before.

THE LORD OF ALL

A star appeared.
The wise men wake and see its golden gleams.
Unlike the rest of heaven's shining suns,
It hangs low o'er the hills, and seems
To move—to call to all enlightened ones,
"Come, follow me." The realm of matter led
The realm of mind; and on the wise men sped
To Jesus.

An angel came.
The drowsy shepherds from their watches start—
A light more glorious than e'er had shone
Envelopes them and fills with fear their heart.
"Fear not," the angel says, "for be it known
That unto you a Savior, Christ the Lord,
Is born." And labor went at heaven's word
To Jesus.

An old man came.
His face, though furrowed, shone with light divine;
His steps, though feeble, had a buoyant tread,
For hope was lost in faith's fruition fine:
Salvation came, a light, as God had said,
To lighten every nation. Withered arms then
pressed
The infant child unto their aged breast—
'Twas Jesus.

King Herod came.
Green jealousy had stirred his wicked soul;
A king was born—he knew not where nor who.
"Bring out your instruments of gore. Our goal
Shall be each mother's son of summers two,
Or younger born," said he. Unwittingly
Earth's crown-ed king did honor mightily
King Jesus.

The Lord of all.
His natal day has roused each subject world;
The Star, dead matter's color bearer, came
And proudly for the new-born King unfurled
His flag. The world's of wisdom, wealth and
fame
Their homage brought. Came youth in arms of
age,
With Mary, men and angels, to engage
In worship of Jesus Christ.

—J. D. Franks.

We wish to thank the members of the W. M. U. in different parts of the state for subscriptions sent us. We cannot thank each one individually but we assure you that we deeply appreciate your help and cooperation.

The Supreme Court of Tennessee affirmed the verdict in the lower court, pronouncing the law against the teaching of evolution constitutional, and recommended that the case against Scopes be not prosecuted further, which has been agreed to.

On January 5th, 1927, a little daughter was born to Mr. and Mrs. Crawford H. Lipsey, of Brookhaven, Miss. She was named Elizabeth Toy, in honor of her two grandmothers, Mrs. E. M. Odom, of Star, and Mrs. P. I. Lipsey, of Clinton. Mr. Lipsey is the youngest son of the editor and his wife.

COMMENT AND OBSERVATION

One of the burdens upon modern churches—probably the greatest one—is not poverty, debt nor heresy; but worldliness. This, indeed, hangs as millstone about the necks of most churches and religious institutions today. This is the handicap upon all appeals to service and sacrifice. It dampens and deadens the movings of spiritual power. This writer would not undertake to say that the world is making any stronger bid today for religious support than in other days; but certainly there is reason now to deprecate prevalent conformity to the ways of this world, that is to say, the ways of the flesh. How does this come about? Why are God's people always confronted with the problem of worldliness within their ranks? Three things—maybe more—may be said in explaining the love of and conformity to the course of this world, by modern church people.

In the first place, as Paul points out in Romans, seventh chapter, man has a dual nature, and his carnal (fleshly) nature is not regenerated in his conversion. While he is made a new creature in Christ Jesus by the Spirit of God, he remains burdened, so long as he lives in this world, by the presence of an unchanged human nature; which human nature may be under the dominion of the Spirit, but never committed to His leadership. Thus the child of God has a constant fight to "mortify the deeds of the body" and live spiritually.

Thus by means of this unregenerate human nature the world keeps its hands on us. By this means also the devil keeps company with us, and it seems never quite gives us up. The lure of the world with its pleasures, positions and riches makes a strong pull upon us all. By its suggestions and insinuations we are drawn away from our Bibles and our prayers. We neglect the Sanctuary of God.

But probably the fact that needs most consideration just now is the presence in our churches of many unregenerate men and women. Our zeal for success—measured by worldly standards—and our liking for numbers have led us into the fatal error of admitting, even inviting, into the membership of our churches many unsaved ones. This is the ancient error of Rome and the modern error of Protestantism. Permit this further word just now—Near our town approaching a sharp curve around a hill is this sign: "Slow down you might meet another fool around the curve". This serves well as a needed caution. Would it not be a sensible thing to place some such sign over the portals of our churches?

—H. D. Wilson.

OUR BAPTIST MEMORIAL HOSPITAL
J. W. Lee

I fear that many of my Mississippi Baptist brethren do not realize either the amount or character of service rendered to suffering humanity by the Baptist Memorial Hospital of Memphis. I can hardly realize it myself even though I am in the Hospital several times each month with members of my own flocks or visiting friends from other communities.

Although I was among the first ones to whom B. G. Lowrey talked about his purpose to start a movement to build a Tri-State Baptist Hospital in Memphis and though I helped under the leadership of A. E. Jennings to collect the first money that went into the building and though I have watched it grow from the day the first spade of earth was moved, yet I must say that it has grown in size and character of service rendered far beyond my fondest dreams. It was the desire of those who conceived the idea of a Hospital and the purpose of those who first gave their time and money to make the Hospital a reality to erect and equip a Hospital costing in the neighborhood of one hundred thousand dollars.

When the addition now under construction is

finished and equipped a conservative valuation will be considerably beyond two million dollars.

I am sure that Lowrey, Jennings, Dockery and many others who followed their leadership in erecting the Hospital never dreamed at first that in so short a time the Baptists of the three states would be speaking of their Hospital in terms of millions instead of thousands.

The service rendered by the Hospital to suffering humanity is commensurate with the cost and equipment of the buildings; otherwise it should not be considered a Baptist asset.

Giving large amounts of money and owning valuable property should never be first with Christian people.

Service should be first. Money and property should be only a means to an end. It is thus with the Baptist Memorial Hospital.

12774 patients were admitted to the Hospital in 1926 which was an increase of 1670 over 1925. 76 per cent of the patients were not Baptists.

The Hospital was not built to serve Baptists primarily, but suffering humanity.

The above figures show that it is accomplishing its purpose.

Of the 12774 patients treated, 2539 were charity patients. One patient in every five is theated free. It is here that the Hospital renders its greatest service.

It is here where christianity finds its expression. It is here where Christ is manifest, exemplified and glorified. It is here where the Hospital proves its value. It is here where the Hospital appeals to all lovers of Jesus.

These 2539 patients were treated at a cost of \$160,772.46.

It is because of this item of expense that the Hospital operated last year at a small loss.

The friends of the Hospital are not asking the Baptist brotherhood for any special contribution to build and equip the new \$600,000.00 annex, neither do they ask any one to bear any loss already incurred nor to care for the large number of charity patients who may come in the future. These will all be cared for out of the present assets of the Hospital and out of a deserved and rightful share in the 1927 denominational budget.

The friends of the Hospital do ask for a place in the budget. In view of the service rendered to those who otherwise could not have Hospital treatment. Surely no one will object to giving the Hospital a much deserved share of our contributions to the Savior's cause.

Much stress, in our denominational activities is laid on christian education and rightfully so. There is the same scriptural warrant for administering to the sick body, in the name of our crucified sacrifice, our risen Lord and coming King as there is in teaching the mind under the influence of Him who said: "The works that I do shall ye do also."

The Baptist Memorial Hospital did more charity work in 1926 than any Hospital in the South not supported by taxation. Surely the Hospital will have a place in our prayers, our hearts and our budget.

(Continued from page 1)

struction in each department of Sunday School work. The sub-conferences were held in the various available places in the city.

At the conference on Sunday School Administration held in the auditorium, nearly one thousand were present. Our own J. E. Byrd was scheduled to preside, but missed a connection, and in his absence Mr. Wiley, S. S. & B. Y. P. U. Secretary of Illinois, was pressed in as a substitute.

Mr. Robt. Coleman led in an inspiring song service, being assisted by Mr. Robt. Jolly as pianist.

Rev. D. I. Purser, Tupelo, had charge of the devotional hour, speaking on "This is the day which Jehovah hath made", bringing a brief, practical message.

"A Real Sunday School Program" was the subject of a helpful address by Mr. W. A. Gardner, the S. S. Secretary of Kentucky. This program is found in the "Standard of Excellence" recited and emphasized the speaker. It was shown that the requirements in the "Standard of Excellence", if attained, affords an adequate program for any church, whether in the city or country, was shown by Mr. Gardner. Mr. Robt. Coleman told in a ten minute address how the "Standard of Excellence" was reached in the First Church, Dallas, Texas, and Mr. E. Kirk, Louisville, Ky., told how the standard was attained by a country church in a remote section. These were very practical messages, showing that most of the Sunday School problems can be solved in the attainment of the "Standard of Excellence."

The closing number on the program was an "open conference," conducted by Mr. H. E. Ingram, Nashville, in which questions were permitted to be asked and answers given. This proved a helpful hour.

TUESDAY EVENING

—General Meeting—

The former general meetings of the conference had been held in the Concert Hall of the Auditorium, but the swelling numbers made it necessary to move into the main auditorium for this session. The song service was under the direction of Mr. I. E. Reynolds. The Sunday School Board had printed a special souvenir edition of "Evangel Bells" and in registering each messenger was presented his copy and this added much to the effectiveness of each song service. This session was presided over by Dr. J. D. Freeman, the Editor of the Baptist and Reflector, and a member of the S. S. Board. "I want a man" was the subject of a splendid address by Mr. Noble Van Ness, the son of Dr. I. J. Van Ness. The burden of the message of this gifted young man was a plea to the men to enlist in the work of leading and training the young men of our churches instead of leaving it to the good women as has been the case in the past.

Dr. Ellis Fuller, Superintendent of Evangelism of the Home Mission, brought a very thought provoking message on "The South as an opportunity." It was indeed a challenging address.

"Evangelism the Test of our Work" was the subject discussed by Dr. Finley F. Gibson, Pastor of Walnut Street Church, Louisville, Ky. Rom. 10:1 was chosen as a scriptural basis. The seeking of the lost is the supreme task of every Christian. If this is lost sight of by the Sunday School worker he has missed the main thing, declared the speaker. There needs to be a passion for the lost and there are four things that will prevent this passion the preacher emphasized: (1) Spirit of worldliness, (2) Satan, (3) Making the wrong appeal and (4) Wrong method.

THE SECOND DAY OF THE CONFERENCE

—Administrative Division—

Mr. Coleman led in the usual uplifting song service. At the appointed hour, 9:00 o'clock, notwithstanding the unfavorable weather on the outside, the intense earnestness of the messengers was not lessened by it, which was shown by the large number to sound the first note of the opening hour.

Dr. D. I. Purser, whose part on the program was to bring a ten minute devotional message at each session, at this one, used the words of Jesus, "It is finished," as a scriptural foundation for a practical message on "a task, and the finishing of that task."

The Sunday School Board is now fostering three departments of work, declared Mr. Homer L. Grice, Nashville, which are: The Sunday School, the B. Y. P. U. and the Daily Vacation Bible School, and it was on this latter department Mr. Grice spoke, he being the director of it. This is a new department of the work, but is growing in interest and effectiveness as it is better understood. As Mr. Grice explained the work of the D. V. B. S., and recited the things

accomplished through it, doubtless everyone in the large conference went out desiring it, if not resolved to have one.

The Six Point Record System was explained and emphasized by Mr. Edgar Williamson, St. Louis. The address of Mr. Williamson was a setting forth of seven things the six point record system will help to do. (1) Build a better school, (2) Build a bigger school, (3) Build a standard school, (4) To educate in systematic giving, (5) Increase preaching attendance, (6) In carrying out the great commission, and (7) In making the Sunday School more effective in building strong Christian character. If it will do these things, and no one has a right to deny it until it has been tested, surely then it should be put in practice.

When Dr. Van Ness arose to address the conference he said it looked very much like a laymen's gathering, the administrative conference being composed for the most part of men. The women were in the other departments, and Dr. Van Ness said he found on visiting these conferences last afternoon that there were six or seven hundred men in them. So the men are finding that their greatest field of usefulness is in the Sunday School. It was somewhat refreshing to have a little break in the program, which is on Sunday School work, to have a splendid discussion on the Unified Budget by D. C. E. Matthews, Ft. Worth. At the conclusion of Dr. Matthews' address the administration general conference broke up into smaller conferences, meeting in different rooms in the auditorium, presided over by a competent experienced teacher, to consider more specifically questions and problems encountered in the work. The Unified Budget conference was conducted by O. T. Wheeler, Dallas, and proved a very spirited hour.

AFTERNOON OF THE SECOND DAY OF THE CONFERENCE

—Administrative Division—

In conducting the devotional service, Dr. D. I. Purser brought another helpful message on the blessings of interruptions. That these are essential to the welfare of us all, mentally, physically and spiritually, was emphasized.

"Progress in reaching the people" was discussed very interestingly by Mr. Harold E. Ingram. It was shown that great progress has been made in many ways and comparative figures were given to prove the advancement. This progress has been made both in the country and in the towns and this should serve as an incentive to greater endeavor. If this progress continues the Sunday School worker must assume the responsibility.

Mr. Edgar Williamson, St. Louis, spoke on the Enlargement Campaign. Two passages of scripture were used as authority for enlargement, one from Isaiah in the Old Testament, "Enlarge the place of thy habitation", and one from Matthew in the New Testament, "Go ye, therefore, and make disciples of all nations". Following Mr. Williamson, Mr. E. Kirk, Louisville, told what the campaign of progress has done in the country church and Mr. A. E. Prince, Illinois, what it has done in the city church.

All the discussions of this session were on the general theme of reaching the people and "The building an agency" was the subject assigned Dr. P. E. Burroughs and no one is better fitted for the discussion than he is. Dr. Burroughs said he has had four distinct calls from the Lord: (1) The call of the Spirit to accept Christ as the Saviour; (2) The call to the ministry; (3) The call to have fellowship with Sunday School workers; and (4) A call to be a church building architect. Dr. Burroughs further said that he has a religious creed, a civic creed, a social creed and likewise a creed as to a church building, and the building he believes in possesses five things: (1) Beauty; (2) A great worshipful and preaching auditorium; (3) That it be a complete and worthy educational plant; (4) Provision for social life; and (5) Executive offices.

W. A. Harrell, Texas, spoke on "How to build an organization," and Mr. W. J. Bloomer on "How to get visiting done," which brought this session to a close.

THE EVENING SESSION OF THE SECOND DAY

—General Conference—

This session was presided over by Dr. W. M. Wood, Nashville.

It was announced at this session that more than twenty-three hundred attended all the conferences yesterday, and the attendance was largely increased today.

A very pleasing feature of this session was the presentation to the Conference of Miss Brown, of Memphis, the founder of the T. E. L. Class, twenty-one years ago. There are now more than 1,600 of these classes in Southern Baptist Sunday Schools.

Miss Virginia Lee, representing the Intermediate Department, in a twenty minute address, made a very strong, earnest, telling plea for the boys and girls of our Southland. Our young people need leadership—they are going to have leaders, and if the churches of the South do not furnish the right kind they will not have them, declared Miss Lee.

"The Sunday School as a church agency" was the subject of a thrilling message by Dr. T. L. Holcomb, Sherman, Texas. The Sunday School was magnified in a degree seldom heard because it is the agency of the greatest institution in the world—the church.

Dr. J. E. Dillard, Birmingham, Ala., spoke on "Trained Workers, the supreme need of the Sunday School." A number of reasons were assigned by Dr. Dillard as to why trained workers are needed. Among these: (1) Because of the importance and immensity of the work; (2) Because of the delicacy of the task; (3) Because of the present crisis in the world of thought; (4) Because of the sharp competition in other educational institutions; (5) Because of the joy of proficiency, and (6) In order to have the approval of an enlightened conscience. It was a very practical and helpful message.

THE MORNING SESSION OF THE THIRD DAY

—Administrative Conference—

The Program Committee was specially fortunate in the selection of Dr. D. I. Purser as the leader of the devotional service of each session. In no other ten minutes were there presented so many truths of equal worth. Dr. Purser spoke this morning on "Spiritual Aristocrats", Rom. 8:15, "If children, then heirs". It is not enough to be an aristocrat by reason of birth; nor is it enough to be one by reason of wealth; one should be one because of his real worth. The Spiritual Aristocrat—the child of God is one by reason of all these.

Mr. S. S. Bussell, State Sunday School Secretary of New Mexico, was the director of this session. From this it will be understood that this conference is Southwide in its scope and representation. Messengers are present from the remotest section of the Convention territory.

Dr. W. C. Boone spoke on "The Weekly Teachers Meeting," telling how this meeting is conducted in the Third Church, Owensboro, Ky., of which he is the Pastor. It is sometimes felt that the Teachers Meeting can be maintained only in the city, so Dr. Boone was followed by Mr. J. N. Barnett, Hickory, N. C., who argued effectively that "It will work in the country." Open conferences followed, one of which was conducted by Mr. Bryan Robinson on the "Teachers Meeting in the large town and city church" and one on "The meeting in the small town and rural church" by Mr. Barnett. It was a practical, helpful hour.

Mr. Harold Ingram brought another helpful message on "The Course in Sunday School administration," urging that the books on this subject furnished by the S. S. Board be purchased and read.

In a heart message Dr. T. L. Holcomb spoke on the "Relation of the Sunday School to the Revival in the Church." The Sunday School was greatly magnified as the greatest agency in winning the lost in the definitely appointed season for this purpose.

THE AFTERNOON SESSION OF THE THIRD DAY

—Administrative Division—

Dr. D. I. Purser, in bringing his final devotional message read three passages of scripture, Jno. 9:25; Jno. 6:40 and Phil. 4:13, speaking on three verbs, (1) The verb "to be"; (2) The verb "to have"; and, (3) The verb "to do."

Our own J. E. Byrd discussed in a very effective way "Elements of Leadership", only three of which were set forth, viz: (1) Vision, (2) Faith, and (3) A True Heart.

In discussing "The Pastor leading his Sunday School forces", Dr. J. B. Leavell, Houston, Texas, said that there are two forces at work in our churches—Centrifugal and Centripetal—one pulling towards the pulpit and one away from the pulpit. That unless the Sunday School or organized class is pulling towards the pulpit it is not functioning as it should, and is a dangerous thing. He spoke of these two forces in his own great church in Houston and that right recently the forces had been reduced in numbers from 5,300 to 1,600—in other words they had a "back door revival," the result of which was the exclusion of 3,700 members.

The Conference had been enjoying the part Mr. Jolly had been contributing to the music of the meeting and at this session he made an additional contribution in the discussion of "The superintendent and his responsibility", he being a superintendent of a large Sunday School in Texas.

All the discussions of this session were on the general theme of Sunday School Leadership, and Mr. Grady Metcalf, who is the Educational Director in the First Church of Texarkana, Texas, spoke on this new field of activity in the church life.

THE EVENING SESSION OF THE THIRD DAY

—General Meeting—

That the interest in the Conference was not waning was demonstrated by the presence of a larger attendance on this the fourth and last night than on any former night. The meeting was presided over by Dr. Powhatan W. James, Nashville.

Mr. W. P. Phillips, Nashville, who for the past fourteen months has had charge of the Young People's-Adult Department of the Sunday School Board, as the successor of Mr. Harry Strickland, at this session spoke of the future work in this department.

Dr. W. H. Houghton, who discussed "Knowing and Loving the Bible the Aim of Religious Education", is an import of the South. He is a native of Massachusetts, but is now pastor of the Tabernacle Church in Atlanta, the successor of Dr. Len G. Broughton. The address of Dr. Houghton was a great magnifying of the Book of books.

A number of reasons were assigned by Dr. Marshall Craig, St. Petersburg, Va., as to why the churches should expect something from the schools and colleges, in discussing "What the Churches Expect From Our Schools". Among these is the vast amount of money invested in them and the sacrifice on the part of many in founding and maintaining them.

The churches expect of our schools above everything else that they bring the students to a knowledge of and the acceptance of Jesus Christ as a personal Saviour and to send them back with lives dedicated to His service in the promotion of the work of the church, emphasized Dr. Craig in one of the outstanding addresses of the Conference.

FOURTH AND LAST DAY OF THE CONFERENCE

—General Meeting

After four days without sunshine it was fitting
(Continued on page 5)

The Baptist Record

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, either direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

SUNDAY SCHOOL CONFERENCE

The program of the First Southwide Baptist Sunday School Conference in Memphis last week was not made for the benefit of the reporters, and so it is impossible for the people back home to get the full benefit of it. It was a multitude of conferences in one, with the different sections so arranged that everybody connected with the Sunday School in any capacity might find what he or she wanted with the least possible waste of time.

Such a conference would have been impossible a few years ago for the simple reason that there was no such institution as the departmentized Sunday School a few years ago. The demand for organization was insistent in the Sunday School as in any field of industry, and the Baptists of the South, through their Sunday School Board have met the demand as well as any commercial institution. Like Topsy it has "just grown", but its growth has been under intelligent direction, and system and unity are visible from Nashville to every quarter of our Southern territory. Almost the only thing that remains to us is the Old Bible. The method of putting it over into life and practice, that's about all new. If you dropped out of Sunday School a few years ago you would hardly know it now. If you have sat still in your manner of conducting the work, then this conference was for you.

The Mechanics Of It

Nashville and Memphis had united to prepare a program and arrange for its being carried through. The great City Auditorium was all at our service. Displays, or exhibits of the work of the Board were arranged to attract and inform everybody. The committees on assignment of homes and on Registration greeted you in the lobby and fixed you up. The stage was set with slogans and announcements. Some of those who were expected to preside were absent, but the program went forward without the loss of a minute or anybody's getting balled up or bawled out.

The Presiding Genius

The face of Dr. Van Ness was not always in evidence but his hand could be seen. Not that he directed everything, but that there was unity and progress through it all. His lieutenants in many departments were introduced, and some department heads were in charge of special conferences or special features of the program. Dr. Van Ness made the opening address, which gave an idea of the meaning of the conference and the ideals yet to be attained. He made fitting reference to Drs. Frost, Spillman, Leavell, Flake and others. He inherited a great task, worthy traditions, and is bringing them to larger realization. These conferences are not simply a demonstration of what has been achieved, but are a means of stimulating further achievement.

Attendance

The Sunday School work probably reaches a larger number of people than any other department

and they showed their interest by coming to the Conference. There were probably as many in attendance on this first Conference as there were at the last Southern Baptist Convention. There were more from Mississippi here than went last Spring to Houston. At the opening session the smaller of the two rooms at the auditorium was filled and from then on the larger room was necessary. I attended the Young People's-Adult Conferences, formerly known as the organized class department. This conference was divided, and there was a congregation left in the adult department, a crowd big enough to gladden the heart of any preacher. And they attended to business. The bad weather of the first afternoon seemed to cut no figure. A driving rain did not prevent the crowd's coming.

SAMPLE CONFERENCES

The Conference in Memphis resolved itself into nearly half a dozen conferences. And whatever phase of Sunday School work you were most interested in, you could find the group and discussion which suited your case. As we had to make choice, we chose the Conference on Young People's-Adult Department. We expect to have some reports from the others. But our report must mention only this.

Each session, morning and afternoon, was introduced by a music program led by Mr. I. E. Reynolds, assisted by Mr. Virgil Reynolds and wife (no kin to I. E.). The music was spiritual, sensible and a good tonic. It is a great advantage in singing for the leader to have good sense. And there ought to be enough to go around.

Then at each session, Dr. John L. Hill, book editor of the Sunday School Board, conducted a fifteen minute devotional exercise on "Fifteen Minutes With the Great Teacher". We have seldom heard talks which filled the purpose so well. There was no effort to be smart or funny. (The Lord save us from the clown in a devotional period.) In one of these he spoke of the words of Martha to her sister. "The Master is come and calleth for thee." He said Jesus is in need and calls for your highest preparation, your deepest consecration and your willingness to be used by him.

In another session Dr. Hill spoke of the Christian life as an adventure with the finest thrills. It is forsaking all and following Jesus. What we give up is as nothing in comparison with what we take up. Our greatest need is power, and we do not need to live without it. His last talk was based on the thirteenth chapter of John. He said that humility is the genuine badge of service. He told of a young man finding Dr. B. H. Carroll one morning cleaning the boots of a pioneer missionary, who had spent the night in his home. He was in this way "washing the disciples' feet". Jesus did not wish the disciples to forget him and he joined in the song of praise and victory that night before he went to the cross.

Dr. J. R. Black of Harlan, Ky., delivered the keynote address in one of these conferences on "What Doest Thou Here?" He presented the necessity and advantage of organization in Sunday School work for the best teaching and attaining all our objectives. Mr. Harold Ingram defined the Adult Department and showed what was necessary for setting it up. If a pastor and superintendent want it they can have it. Five officers are needed in the organization.

Dr. P. E. Burroughs spoke of equipment for this department. There must be an assembly room, and there must be class rooms specially provided for this department, that they be compact, not scattered, to save time and insure co-operation. The rooms should be closed and not too big, not an auditorium, not for preaching but for teaching.

A class from Bellevue Church gave a demonstration of last Sunday's work. Another class from Speedway Church also gave a demonstration. These were good object lessons. Mr. Reynolds

gave a good talk on the vital place of music in building a Bible Class. It is God's gift. We do not want art for art's sake, but to glorify God. Mr. Reynolds believes that we have entirely too low standards in our music. He advocates choruses, quartets and whatever inspires to better worship. He recommends a good song leader, a good accompanist, a good instrument. He says the average song book is an abomination.

Mr. W. E. Holcomb conducted one of the Adult Conferences, explaining the Standard of Excellence, the number and qualifications of officers, etc. He knew how to draw out questions and get the most helpful answers.

It is quite evident that jingoism is finding but little encouragement in this country today. When Secretary Kellogg read the Mexican government a lecture a year or so ago and told the president of Mexico that his government was on trial, the people said, Blah! Mr. Kellogg. And in the recent controversy with Mexico there is no sympathy among disinterested people of common sense with the idea that force must be employed to cure trouble with Mexico. The people feel that this is no time and there is no occasion for the administration in Washington to be getting red in the face and shaking its fist. On the test vote in the U. S. Senate last week the principle of arbitration was favored in the foreign affairs committee by a vote of 13 to 3. Before the old capitol building in Jackson stands a captured German cannon on whose barrel is engraved in Latin the inscription "the last argument of Kings". Well, kings and their arguments are back numbers in this part of the world. Let us keep the peace. A few days ago we heard a young man, who was an officer in the American expeditionary forces and did his part at the front in France, say that he had no intention of showing his patriotism now by shooting at Mexicans. Let's put the trouble makers to the rear. There be those who for a can of coal oil would shed a gallon of somebody else's blood. And there are those who would like to see the Mexican government overthrown because it is enforcing the constitution against religio-political agitators. But we have had enough of war in our time.

Would you like to know what Baptist newspaper men talk about among themselves when they get together? These subjects are on the program of the Southern Baptist Press Association, meeting in New Orleans Jan. 26-27.

Why A Baptist Paper?—By R. K. Maiden of Kansas City.

Advantages of Convention Ownership—By E. C. Routh of Dallas.

Dangers of Convention Ownership—By Z. T. Cody of Greenville, S. C.

Baptist Papers and Politics—By L. D. Newton of Atlanta.

Should We Publish Unfavorable or Unpalatable Facts?—By P. I. Lipsey.

Church Bulletins, Department Publications, etc.—By V. I. Masters, Louisville.

General discussion on What We Want From the Commission on Baptist Papers.

The democracy of the American high school is challenged by present conditions. We have doubled our population but increased high school attendance ten times. In spite of this marvelous increase in high school attendance, more of our youth between the ages of 14 and 17 are out of touch with education than are in high school.

Instructional methods with adults must be different from methods best adapted to children. Adults differ from youths in mental habits.

The lecture unaccompanied by visual aids or discussion by the group is the poorest teaching device ever concocted by man.

Brother L. E. Davis goes from Pontotoc to the pastorate at Philadelphia in February.

FORTY-SIX YEARS AGO, AND SOME OTHER THINGS

By L. E. Hall

At that time I was living in Kemper County, Miss. I was engaged in evangelistic work, under appointment of our State Mission Board. About the first of September I received a letter from Brother Walne, who was Corresponding Secretary for the Board, in which he requested me to attend the meeting of the Springfield Association, which was to assemble in a few days. It met at a church in Smith County, twenty or more miles south of Forest. I reached Forest on Friday night. Learned early Saturday morning that Brother Eastland and Brother Kirkland, the delegates from Forest Church, left the afternoon before. I was told that a horse and saddle was at a barn, left there for me. I went to the barn, found a little brown pony and a pretty rough saddle. I bridled the pony, placed about two hundred pounds of "mankind" in or on the saddle, and started for the meeting. I won't try to describe the experience of that trip. All I will say is, that pony could "TROT". If she could do anything else I did not learn of it.

I reached the church where the body had convened, heard letters, elected officers, etc., about one P. M. I was tired and hungry. I remained so for some time. I don't remember the name of BROTHER MOD-RATOR. Brother Faulkner was pastor of the church and chairman of the committee on divine services. When the association was on the eve of adjournment for the day it was announced that L. E. Hall would preach "The Annual Missionary Sermon" at 11 A. M. next day. I did so. The association adjourned Monday evening, and with Brother Eastland and Brother Kirkland, I left for the first train I could get going east. I found this at Morton, and parted with these good brethren.

Before parting with them, they had asked me to help the pastor and church in a protracted meeting at Forest. It was to begin the first Sunday in November. I agreed to do so and was at Forest on time. It was the year in which Garfield was elected. Most preachers know what it means to hold a meeting during an election. I did not, at that time. I never saw any obstacles or difficulties ahead of me. I was too busy with what I had in hand, in those days. I began a meeting at the church and the devil started a revival down in town. One man was hung in effigy, another was cut to pieces and given twenty minutes to get out of sight. He had at least ten minutes to his credit when he did so.

The church at Forest had in its membership, at that time, some of as good people as I have ever met, but the situation was almost desperate. Brother Grundy was pastor. He was also bookkeeper for one of the largest firms in the town. He was, in reality, only a supply. The meeting went on for more than a week. The weather was very unfavorable, rainy, nights were dark, and November days, reminding us that winter was on the way. We had a revival. Quite a number were saved, the pastor was taken away from a bookkeeper's desk, given a living for the time he gave the church, and everybody seemed to be hopeful for the future. Among other things done at the close of the meeting was to give me an invitation to help in a meeting to begin on the first Sunday in the following May. I was there, on time, sharp. The meeting was begun and lasted for more than a week. It was one of the best I have ever attended. The spirit of the former meeting was felt at the start. Indeed, the spirit of revival which we had then, seemed to have increased rather than diminished. One thing, I distinctly remember, happened after the close of an evening service. I had gone to my room at Brother Eastland's home. A young man came down to the house, shouting and praising God. That sort of thing frequently happened then. I hear but little or nothing of it now. Why? A good brother recently said to me, the reason they don't shout, now, is because they

have nothing to shout about. The spirit of this world which our churches are carrying in their bosoms would freeze a Pentecost if such a thing were possible.

At the close of the meeting there were many to be baptized. Some of the pastor's children had joined and he asked me to remain over and baptize in the afternoon before I left. I did so, and baptized in a clear, beautiful pond near the home of Oliver Eastland. I wish I could remember the names of all of these young people. I can remember the names of only a few. Edgar and Percy Lowery, a Brother Odom, a Miss Mathews, Miss Gresham, were a few of the number that were buried with Him by baptism on that beautiful day in May. On the day of the baptizing the wind veered round to the north, and it turned cold. I had to get a midnight train. There was no other. The weather was real warm and dry when I left home. It was customary, then, to wear a linen duster over one's coat to prevent soiling and injuring it. My old duster had faded, and at night looked more like a piece of a sheet than like a garment. I had it and did not want to throw it away. It was dark, and about a quarter of a mile to the depot. I decided that the easiest way to carry it was to wear it. The last thing I did before starting was to put it on. If I had met any one on the way to the depot, and he had been disposed to believe in ghosts, there would have been a vacant seat at some fireside in Forest for all time afterward.

The church at Forest did a good work in these meetings. The Lord used me to help. Behind it all was God's people, throughout the state, through their State Mission Board. Neither time or eternity will measure the good work of that Board, done through all the years of the last half century.

OCCASIONAL SELECTIONS

By J. N. McMillin

"A recent scientific research has made it possible to differentiate between the light and heat rays in a sunbeam. But this does not affect mankind much, because in practical life it cannot be done; they may accomplish it in a laboratory, but wherever a sunbeam strikes the earth it is always light and heat. And it is just the same with the rays of the Sun of Righteousness, though some folks try to do with them as the scientist with the sunbeam—to separate light and heat, to receive the light and radiate no heat. They try to keep themselves (at any rate theoretically) unspotted from the world, but have not taken to visiting the fatherless and widow, so theirs is not "pure religion". Further, the man who does not serve loses the protection of positive activity. The only way to maintain a worthy separation from the world is by becoming yourself a saviour. The man who is engaged to the fullest extent of his powers in ministering Christ's comfort to stricken hearts is not likely to lose his unspottedness by being drawn into the doubtful and sinful things of the world's life. The purity of the light is unaffected by the fact that it shines through polluted atmospheres and falls upon the unlovely and often upon the unclean places of the earth. And the man who in this power becomes Christ's messenger in the world will not be influenced by his surroundings, but will rather influence them in the power of Christ's light and love".

It's good to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure that you haven't lost the things that money can't buy.—George Horace Lorimer.

People who never had enough thrift and forethought to buy and pay for property in the first place seldom have enough to keep the property up after they have gained it in some other way.—Thomas Nixon Carver.

(Continued from page 3)

to open this session with "Let a Little Sunshine In" and "There Is Sunshine".

In the final conference service conducted by Mr. Reynolds more than five hundred engaged, with this number constantly swelling by late comers.

The first speaker after the song service was Mr. W. A. Gardner, who discussed what had been accomplished by the Sunday School Board under the direction of Mr. Arthur Flake, in the past, and this was followed by a discussion of what is planned for the future by Mr. Harold Ingram.

It was fitting that the Conference engaged in special prayer, led by Mr. Bloomer of Florida, for the restoration of Bro. Flake to health.

One of the most practical hours of the Conference was one in this session devoted exclusively to a consideration of rural Sunday School work.

Dr. J. B. Oounds, Oklahoma City, spoke on "The Country Church as a Baptist Sunday School Opportunity". "How We Got a Building in the Country" was told by T. W. Tippet, Vienna, Ga. "Training Workers in Country Churches" was the subject of a helpful message by Mr. W. C. Milton, Baldwin, Miss.

There were few phases of Sunday School activity that did not come in for at least a brief consideration somewhere in the Conference, so at this time C. M. Goforth, Moultrie, Ga., discussed "An Associational Enlargement Campaign",—the work out beyond the church to the association.

Mr. J. N. Barnette brought another interesting message on "What I Have Seen Done".

The hour towards which everyone looked with keenest interest and anxiety was the "Banner" hour. Banners were awarded as follows: Banner for, (1) Largest state delegation went to Mississippi; (2) State delegation traveling greatest number of aggregate miles went to Texas; (3) For largest city or community outside of Memphis went to Little Rock, Ark.; (4) For largest individual Sunday School delegation outside of Memphis went to Immanuel Church, Little Rock; (5) For largest organized class delegation outside of Memphis went to Immanuel Church, Little Rock; (6) For delegation or individual messenger traveling longest distance went to Mr. S. S. Buswell, Albuquerque, New Mexico.

The announcement that Dr. Truett could not be present to take his place on the program was a great disappointment to the entire Conference, but a splendid substitute was found in Dr. A. J. Barton, who closed the Conference with a great, pointed, message on the "Supreme Work of the Teacher".

The number who registered from Mississippi to win the attendance banner was 285, and there were quite a number present who did not register.

Inasmuch as there were five conferences running simultaneously each day it will be seen that this is not a complete report from the fact one cannot be in two places at the same time.

It is to be hoped that what is lacking in this report may be given by others, since those who were not fortunate enough to attend need the good things given out.

COMMENDATION

Pastor J. W. Mayfield, of the First Baptist Church, McComb, has already written some words of commendation of Evangelist C. C. Jones, who is now located at McComb and is in the independent evangelistic work.

We, the pastors of the other three Baptist article and commend of the churches and pastors throughout the State Brother Jones as a safe and sound gospel preacher of no mean ability. He has held important pastorates in Texas and Louisiana and now returns to his native state to "do the work of an evangelist".

B. Locke Davis,
R. R. Jones
W. A. Gill.

TWO IMPORTANT MATTERS DEMANDING IMMEDIATE ATTENTION

By Arthur A. Barton, General Director

The Commission on Cooperative Program held, at the Headquarters of the Commission, 161 Eighth Avenue, North, Nashville, Tennessee, on January 7th, what most of the brethren and sisters seem to regard as the best and most forward-looking session which the Commission has had since the second year of the 75-Million Campaign. Certainly it was a very fine meeting. Freedom of counsel, harmony of spirit and a forward look prevailed throughout the session. Every member of the Commission who expressed himself to the effect, after the meeting was over, said: "We have come to a new and better day. We are going forward!"

A number of important matters claimed the attention of the Commission and received consideration and suitable action. Some of these matters are of immediate importance, but there are two paragraphs in the report of the General Director and the Promotion Committee which were heartily adopted by the Commission and which should now have the immediate consideration of all our pastors and churches. The first of these is:

"MISSIONARY DAY" IN THE SUNDAY SCHOOLS. The Committee would recommend that 'Missionary Day' in the Sunday Schools, in March, be observed with unusual effort and earnestness and that it be pointed out to the Pastors and Sunday School Superintendents and other church workers and leaders that this day brings real opportunity, not only for educational work, but also for gathering in gleanings from the great masses in attendance upon our Sunday Schools, which gleanings, in the aggregate, will make substantial sums of money. We are advised that in former years, this day in the Sunday Schools yielded something like \$250,000 in cash. In recent years, the monetary returns from the day have been very light. We believe it will be easily possible to make the day yield even more than formerly, possibly \$500,000. This day was instituted by the Sunday School Board and by its decision the proceeds of the day have been devoted to Home and Foreign Missions. We recommend that the proceeds of this day be devoted to the Cooperative Program and that we request our whole denominational forces to make the most of "Missionary Day" in the Sunday Schools, both for its educational value and for the opportunity which it contains for gathering a very substantial offering for all our work. We also recommend that \$1.00 per member of each school be suggested and recommended as the financial goal and that all our forces take the matter seriously and cooperate heartily for its attainment. Manifestly, the day will have a much larger appeal and can be made to yield much larger returns if the proceeds are devoted to the program as a whole. It is the firm belief of your Committee that by this plan the Home and Foreign Board will receive much larger sums than they have received in recent years or than they would do if the offering were devoted exclusively to these objects. We recommend that the same rule apply to the other two special Sundays that are fostered by the Sunday School Board in the interest of denominational enterprises, namely, the last Sunday in June and the last Sunday in September.

The second matter of importance for immediate consideration is:

"CHURCH COVENANT MONTH." We are all well aware of the fact that any shortage that may now exist, or that may hereafter appear, in the gifts of our people to the several departments of our work, is not due to any lack of financial ability but only to a lack of spiritual ability. If we can attain unto a constantly increasing spirituality among our people we shall have no shortage of funds. Your Promotion Committee is therefore impressed that one of our

deepest needs is that we shall undertake a deeper, a more consistent and persistent, cultivation of the spiritual life of our churches. The Church Covenant is a brief but frank recognition of the obligations, both spiritual and material, which are assumed by each baptized believer when he enters upon church membership and which continually rest upon him thereafter. These obligations go to the very heart of the individual Christian's life and embrace the main duties of the individual church member both to his church and to the interests of the Kingdom at large. It is unfortunately and sadly true that a great host of our people have no intelligent appreciation of these obligations and that the Church Covenant occupies small place in their thinking.

"Your Committee recommends that the month of March, next, be designated as Church Covenant Month, and that we urge upon the pastors that they observe at least one Sabbath during the month as 'Church Covenant Day' and that they preach one or more sermons during the month upon the covenant and its obligations which are voluntarily assumed by every member of every Baptist church; and that we suggest to the pastors and churches which have Church Bulletins that the Covenant be published at least once during the month; that the covenant be read publicly to applicants for church membership upon frequent occasions, the reading to be accompanied by appropriate emphasis; and that in every way possible the pastors and churches make loving, sympathetic and persistent effort to impress upon all our people the fundamental Christian virtues and obligations contained in the Covenant. If we can restore the Church Covenant to its rightful place in the thinking and motives of our people we shall realize great spiritual growth and shall have little lack of the funds necessary to carry forward all of our interests."

With great earnestness and hopefulness I pass these matters on to the pastors and churches. If all our brethren and sisters will take them seriously to heart and follow the suggestions which they contain, we shall see large results for our Unified Mission Budget and Cooperative Program between this and March 31st.

The banner of Southern Baptists, or rather the banner of the Lord in the hands of Southern Baptists, has been allowed to trail. Let us lift it up and let us, "Forward March" under the orders of our King for the salvation of a lost world.

161 Eighth Avenue, North
Nashville, Tennessee.

THE EDUCATIONAL POLICY OF THE FOREIGN MISSION BOARD

J. F. Love, Cor. Sec'y.

The Foreign Mission Board believes that the primary business of this Board is evangelism. I cannot state that mind of the Board too strongly. The Board does not desire the services of any man or woman in connection with any part of its work whose chief passion is not the winning of lost men and women to Christ. In this, as in other things, the Board, I think, represents Southern Baptists.

This does not mean that the Board does not place a high value upon all the work which it is doing. The Board is doing a limited educational work, is deeply interested in it, and is trying to do genuine work as far as it does any. But, the Board has an educational policy. Mark that! Not an educational program, but an educational policy, mind you.

1. The first item in the policy of the Foreign Mission Board is, as regards these schools, that they shall be centers of soul winning, institutions for the nurture of spiritual life and Christian character, and agencies for the development of Christian workers. All these schools are expected to be permeated with the evangelistic spirit, true to the faith which Southern Baptists hold, and to reinforce the churches on the mis-

sion fields, helping to develop an intelligent, active, and efficient church membership.

In vast territories on the foreign fields, the children of Christian parents are given their only chance for education in the schools which Southern Baptists provide, and, in other cases, their only chance for education at all is in an anti-Christian school. One shame of heathenism and Romanism is that they foster ignorance and superstition in every land where they are the dominating religious influence; and one glory of real Christianity is that it fosters enlightenment in every land where its influence is exerted to any degree.

2. The second item in the Board's educational policy is that these mission schools shall enroll in all their sessions such a majority of Christian students and students from positive Christian homes as to insure a dominant Christian influence over the student body, not only by the teachers, but by the students themselves. The right sort of a mission school is an evangelistic hothouse, where new lives are begotten and nurtured, and from which they are transplanted into the mission churches; and in which the churches may place the tender plants of young Christian life for the frosty period of their school days.

3. Looking toward economy in the conduct of these schools, the Board has declared a policy which forbids that any school which looks to this Board for aid shall be started upon individual initiative. Before starting a school, the individual missionary who is interested in such project must bring it before a meeting of his mission and secure the approval of the mission. The mission must then present the matter to the Foreign Mission Board, and secure the approval of the Foreign Mission Board before the school can be started and aid be secured from the Board. If a school is started without such permission, the Foreign Mission Board declines to assume any responsibility for its finances. Moreover, the Board is not liable for any deficit which may be created in the running of a school, but only for the amount which this Board appropriates for maintenance at the beginning of the year.

4. The next item in this educational policy, which looks to bringing educational work within the reasonable support of the Board by the denomination, is the requirement of modest expenditures for lands, buildings, and equipment. Nearly, if not quite all, the institutions of this Board on foreign fields were started with small units, and increased only as their patronage demanded and as normal contributions to the Board permitted. The Board never projects a great plant for a school or hospital as an initial provision or investment. These institutions are growths on the field, and the growth is limited by the Board's policy of economy in institutional work.

5. The educational policy of the Board provides for the coordination of schools and school work in every mission and in every nation. By this, I mean that its scheme of educational work provides that schools shall mutually reinforce each other, and forbid duplication, rivalry and competition in the starting and in the conduct of these schools. For instance, in its effort to avoid rivalry and competition, the Board has fixed a policy which provides for one, and only one, academy or high school in a whole province, or a whole state as we would say in America, and but one standard college and theological seminary in a whole nation. By "standard", we do not mean what is meant when the term is used by school men in America. We have no such standard schools on the foreign fields. Usually, the academy is about equal to a junior high school, and the college to a junior college, in the States, although students are started in lower grades in these schools than in schools of the same class at home.

These academies are expected to supply students for the colleges, and the colleges are expected to turn back teachers for the academies, and in course of time these to release missionaries from educational work in the academies for evan-

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gelistic work. The seminaries are, of course, expected to supply pastors for the churches and evangelists for the saving of the nations.

6. Let me sum up this educational policy of the Foreign Mission Board by saying that the Board is seeking to leave out of its missionary program everything which is not distinctly missionary, and which does not contribute to missionary results, and it is seeking to make its educational policy in every school contribute to the aim, the purpose, the mission of the denomination. The Board is not interested in educational work *per se*. There is need for a great many more schools than we have, and many more could be used to strengthen the controlling purpose of all our mission schools, but we have as many schools as the Board can now support, especially when receipts are steadily declining. When the Board was required to discontinue some of its work on the field, it began by closing up some of its schools. It will doubtless surprise some when I say that the Board has started no new college or hospital since the writer has been with it. A few small preacher-training schools have been started, but be are not able to equip these. Moreover, the Board has eliminated from its educational policy all agricultural and industrial missions or scholos, except some very small labor features by which worthy students may help to make their own expenses in some of our schools. We are leaving to those who are not controlled by the missionary motive to teach agriculture and other industries. The Board ought to give better equipment to most of its institutions, but it has no notion of over-institutionalizing its work.

Such is the educational policy of the Foreign Mission Board, to which it asks the support and cooperation of its missionaries and the contributions of the Southern Baptists. The missionaries have fallen in with this policy heartily, though at first some of them were reluctant to see limitations put upon the work which this policy puts upon it. There are a few instances where the policy had to be slightly modified, because of activities which were under way before the Board arrived at a fixed and comprehensive policy, and because of insuperable barriers to its enforcement. But these exceptions and variations are so few and minor as to emphasize the policy. In no case is any one allowed to violate the principle of coordination or to pursue rivalry and competition in educational work. In some missions where co-education has not, for one reason or another, been adopted a school each for boys and girls is maintained.

This article is written for the information of the denomination, and we believe that there are few things connected with the work of the Southern Baptist Convention which will have heartier approval of the denomination than the Board's educational policy when it is fully understood. The Foreign Mission Board knows that we cannot multiply schools on the foreign mission fields as we have multiplied them at home, nor equip them as we have equipped our home institutions, without bankrupting the denomination. Seeing clearly what would, without a policy, inevitably be the tendency in this respect, the Board some years ago began to put into effect the above educational policy, and in doing so has brought its educational work well within the reasonable support of Southern Baptists.

The editor has requested various brethren closely associated with the different departments of our denominational work each to write an article for the Record justifying its place in the budget and receipts from it. We are sure the people want this information and are entitled to it. Now we ask earnestly that each pastor will have each of these articles read to his people on the first Sunday possible after its appearance. It will take not exceeding five minutes. Do this for their sake and the work's sake. The first of these articles appears this week, the one on the Hospital by Rev. Bryan Simmons.

Budget Department

By J. S. Deaton, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

KEEP REPORTS MOVING

The appeal to pastors, church treasurers and associational organizers for reports of the Every Member Canvass is meeting with fair response. Reports are coming in in every mail, but we want to remind all again of the importance of sending in reports at the very earliest possible date.

Paul admonished the Macedonian and Achaian churches to "Complete the doing also; that as there was the readiness to will, so there may be the completion also". Many churches, no doubt, have not completed their canvass. Let these go on to completion, and send in their report on the very day of completion. Some have not put on the canvass. We are sending out pledge cards almost every day. To these, we would urge immediate action. No pastor, church, or church member should rest satisfied until they have made a solid effort to put on the canvass. The Every Member Canvass is a cooperative effort on the part of Southern Baptists to carry out the will of Christ. Mississippi Baptists are in the Cooperative Program, and we should manifest our interest in the cause of Christ by joining our brothers and sisters in this cooperative effort.

If every Baptist church in Mississippi would get into this matter in a whole-hearted way we would make a showing that would rejoice all of our hearts and do honor to Him, whose we are and whom we should delight to serve. For the sake of your own development, and because the progress of Christ's Kingdom is depending upon what we do let us do our best to enlist every church in this work.

The time has arrived in the thinking of many of our people, and may God hasten the day when it shall be true of all, that to belong to a church and fail to support that church in its local and denominational tasks, is, if not a sin, surely is a shame! James says in his epistle, "To him, therefore, that knoweth to do good, and doeth it not, to him it is sin", and James, you will remember, was thinking about the support of Christ's cause. Some will say, as some are already saying: that Baptists are coming to, if they have not already arrived at the time, when a man is not counted a Christian unless he signs "on the dotted line". Now, this idea is not in the mind of the writer, nor of anyone else, so far as he knows, but we are thinking here of what it takes to prove the sincerity of our love to Christ and our interest in His cause. Paul plainly says that, "By this, you prove the sincerity of your love", and he was talking about the contributions made to the Jerusalem church for the poor. There are many ways that we can demonstrate our love for Christ, but the chief way is by what we are willing to suffer, to sacrifice, to give in terms of life and possessions. In fact, there are only two ways by which we can prove the sincerity of our love. One is the use we make of our life, and the other by the consecration of our means. To put it another way, it is only by the right use of life and possessions that we can glorify God.

PORT GIBSON STEWARDSHIP CLASS

We were with Pastor L. V. Young, of the Port Gibson Baptist Church, for a few days of Stewardship work, beginning January 9th. This was one of the very best classes we have had since we entered the Stewardship work. Twenty-five out of the class received diplomas. Sixteen of those received the tither's seal. A fine spirit prevailed throughout the class work, and all seemed enthusiastic over the possibility of completing the course, thus claiming the remaining seals.

The Baptist outlook is bright for the Port Gibson church, and we predict a steady growth under the wise leadership of their pastor. Claiborne County is peculiarly mission territory, and we should wake up to this fact and make every effort to take it for Christ. We have the gospel, let us give it to the people.

We take the following from the First Baptist Church Bulletin, of Dallas, Texas:

"The stewardship of money, whether much or little, is one of the most important trusts ever committed to mankind. It bears a most vital relationship, not only to the development of one's personal, Christian character, but also to the general progress of Christ's churches in all their operations, both at home and abroad.

I ought, therefore, to administer all that God shall give me, as a trust from Him, and I ought to give of my means, to His cause, according to the principles plainly set forth in His Word, that is, I ought to give systematically, proportionately and cheerfully.

In grateful acknowledgment of the trust that I am not my own, having been redeemed by the precious blood of Christ, and in recognition of the sacred obligations of Christian stewardship, I agree to set aside a certain proportion of my income, to be administered as a sacred trust fund for the Lord.

What this proportion is to be must be settled between the Lord and me, but as I am not willing to adopt a lower standard than that of the ancient Jews, I will start with not less than one-tenth of my actual income, adding such free will offerings as I may deem proper, with His blessings.

Since a constant out-go of sympathy in giving is sure to bring a continuous in-flow of joy in living, I will make it a rule to give every week, if practicable for me to do so. In order to be perfectly true in my dealings with God in this matter, I will keep an account of all that I give, balancing the amount with my income at least once a year.

And in order to put this purpose into practice, I covenant to commence doing this NOW."

"THE MAN WHO WINS"

"The man who works is the man who acts,
Who builds on the basis of solid facts;
Who doesn't sit down to mope and dream,
Who pumps ahead with the force of steam,
Who hasn't the time to fuss and fret,
But gets there every time—you bet.

A man who wins is the man who wears
A smile to cover his burdens of cares;
Who knows that the sun will shine again,
And the clouds will pass and we need the rain;
Who buckles down to a pile of work,
And never gives up and never will shirk
Til the task is done, and the toll is sweet
While the temples throb with red blood's heat.

The man who wins is the man who climbs
The ladder of life to the cheery chimes
Of the bells of labor, the bells of toil,
And isn't afraid that his skin will spoil
If he faces that shine of the glaring sun,
And works in the light till his task is done;
A human engine with triple beam,
And a hundred and fifty pounds of steam."

MORAL:

LET US NOT GIVE UP, NEITHER STOP TO
FRET OR FUSS, BUT BUCKLE DOWN TO A
PILE OF WORK UNTIL THE EVERY MEM-
BER CANVASS IS PUT OVER—YOU BET!

Mississippi Woman's Missionary Union

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Comments on Luke 11:1-3

We notice in the first verse that Jesus was praying. It was not an unusual thing for Him to pray. We are given several instances of His praying, sometimes with His disciples with Him, or near Him, sometimes alone upon a mountain top. If He prayed how much more do we need to pray.

At this time when His disciples observed Him praying, they asked Him to teach them to pray. How often do we feel as they did and exclaim: "Lord teach us how to pray!" "For we know not how to pray as we ought," as Paul expresses it in the 8th chapter of Romans.

Then He gives them a simple form of prayer—so simple that it requires but a few sentences to express it and yet so full that it embraces all their wants and ours, both spiritual and material.

He teaches importunate prayer. He says ask, seek, knock, assuring them that they shall receive, for the climax indicates faith, expectancy. And He shows them by a unique comparison that God will give the things asked for and will not tantalize them by bestowing unsuitable gifts.

The closing verse of this selection shows that the Holy Spirit is the most necessary gift in their lives and if sought will be freely given.

I am sure that we are missing a great deal in our spiritual lives, and the Lord's Cause is losing much because we are so careless and indifferent in our praying. We take so little time to be holy. And yet we know that this is the only way to peace and happiness here and hereafter. We so often let the things of the world, pleasure, dress and amusements crowd out the higher things, communion with God, meditation on His word and service in His Kingdom.

The appeals of our missionaries for help and prayer are pitiful. Among many pitiful statements is the following: "I have no doubts about the ultimate triumph of missions but it is tragic that so many lives must be sacrificed, so many souls lost, and so many opportunities left unused, just because God's people are so slack in prayers and gifts."

Ours friends, the mission cause is our work as well as that of the missionaries. Let us not simply act as well-wishers to the Cause, but let us take it to our hearts and encircle it with our love, let us bind it as a burden upon our shoulders, and let it aloft with our prayers, and so be able to share in its ultimate and glorious triumph.

—Georgia D. Phillips.

The Time

The article below is quoted from "Royal Service." I trust many of you have already been using this little Tithing Song. Surely when you hear a congregation sing this you will catch the spirit and will continue to sing in your hearts. Our own Mrs. Edna Watkins Hewitt has made this splendid contribution to our work. Certainly our Mississippi women will not lose an opportunity to teach this to the women as well as every boy and girl connected with our W. M. U. organization.

From Mississippi from the gifted pen of Mrs. Edna Watkins Hewitt has come the following re-

frain as an attractive aid in promoting tithing. The words are set to the familiar tune: "Shine, Shine, Just Where You Are". Catch the spirit of it, teach it to the tiniest Sunbeam members even, use it in the society and circle meetings, hum it as you go about your daily duties, teach the R. A.'s to whistle it and every W. M. U. member, both young and mature, to practice it:

Tithe, tithe
 Just what you have.
 Tithe, tithe
 Just what you have.
 Joy'll fill your heart
 Right from the start
 If you will tithe for the Lord.

Royal Ambassador Charters

Usually it takes us a long time to get acquainted with something new and become willing to use it. Some time ago you recall, we put a note in the Record in this page about the new Royal Ambassador Charter. There isn't a Band in the State that would not be proud to have one of these charters hanging in its place of meeting. The following named Bands have already ordered them:

Union Church
 Sherman
 West Point
 Flora
 Crystal Springs
 Quentin
 Meridian First
 Collins
 Hazlehurst

I know all the other Bands in the State would be just as proud of these charters as these boys are. Order these from State W. M. U. Headquarters, Baptist Bldg., Jackson, Miss. They are 25 cents each.

Time Yet for Tithing Stories

Tithing stories must be nearly finished because they should be in your state headquarters by March first (address on page 2). Let every counselor encourage her members to try diligently these last few days. The Northern Baptist Convention has for three years had such a contest, theirs being an essay contest just for older young people. By using the story as a means of expression all our graded missionary education system could be included in this attempt. Every Sunbeam, G. A., R. A. or Y. W. A. member has had opportunity to find out and know about the Tithing Story Contest. Let us not be "put-off town" people but let us all show that we live in the more vigorous village of "do it now". When somebody receives an attractive award and the joy of being told that his story was best, members of other R. A. Chapters will wish they had tried; don't be one of the "it is too late" ones. Some G. A. will receive a notice that her story is superior to others while some G. A.'s will be saying to themselves "I wish I had tried". Be sure to try and to try now while there is time to really get your tithing story written. The best stories will be printed in World Comrades and state papers and will be exchanged with the best stories from Cuba and

printed in the Cuban Baptist paper, El Sion, also.

The above is also copied from "Royal Service" and I trust every Counselor is urging somebody in her organization to enter this Tithing Story Contest. We have already had many requests from leaders for the rules. Hoping you will remember that the time is drawing to a close and will make a special effort to get your stories in the hands of your committee at an early date.

Shubuta Observes Week of Prayer

Shubuta W. M. S. observed three days of the Week of Prayer, trying to put into them the best of the programs in the best way they could.

On Monday afternoon we met at the pastor's home and Mrs. Wilson, our pastor's wife led the first program in her usual helpful manner.

Mrs. Dabbs, our President, had Thursday's program at the home of Mrs. White and she made it very interesting to us all. At both these meetings our pastor was present and made interesting and timely talks and uplifting prayers. Our pastor is in hearty sympathy with our work but he does not attend our Women's meetings unless he is invited. We were glad to have him with us in these meetings.

Friday's program was given, Mrs. Patton, G. A. leader. She conducted it in such a way that showed that her position is proving a spiritual help to her. During the program her G. A.'s, about a dozen young girls, came in and sang, "It Came Upon a Midnight Clear", that glorious song of old and put in their offering. The R. A.'s marched up and put in theirs. Then the Sunbeams led by their leader, Mrs. Weems, came up and entertained us as only children can do with facts about the work with a sweet little song and then made their offering. Mrs. Weems, though a busy woman, and a business woman, is doing a good work with the children.

Then when the offerings from the W. M. S. were all taken up and counted we were surprised and delighted to find that including G. A.'s, R. A.'s and Sunbeams the total was \$50.

FROM THE RELIEF AND ANNUITY BOARD

Resolved:—That the following statement contained in the annual address of Dr. George W. McDaniel, President of the Southern Baptist Convention at Houston, Texas, May 12, 1926; which statement on motion of Dr. M. E. Dodd, Louisiana, was adopted by the Convention as expressive of its sentiment, be and hereby is adopted by the Relief and Annuity Board of the Southern Baptist Convention as expressive of its sentiment, viz:—"This Convention accepts Genesis as teaching that man was the special creation of God and rejects every theory, evolution or other which teaches that man originated in, or came by way of, a lower animal ancestry."

Missionaries of the Foreign Board gave last year \$181,000 to Foreign Missions.

Women of First Church, Lynchburg, Va., gave \$4,637.04 for the Lottie Moon offering to Foreign Missions.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Our Calendar

JANUARY STANDARD MONTH
—We are after 150 A-1 Unions this quarter. Counting on YOU.

FEBRUARY BIBLE READING MONTH—Every member a Bible Reader. A worthy goal.

Our Fourth Quarter Honor Roll

The following unions report A-1 for the fourth quarter. We appreciate this good work on the part of our unions, the largest number of A-1 unions we have ever had in any one quarter. Will yours be one of the 150?

A-1 General Organizations—Davis Memorial Jackson; First Laurel; Immanuel Hattiesburg and Philadelphia.

A-1 Senior Unions—Eudora; Tupelo Adult; Baptist Orphanage; Davis Memorial; Davis Memorial Adult; Picayune; First Laurel; First Meridian; Kosciusko; Nelson Clinton; Beaumont; Beaumont Adult; Fellowship 15th Ave. Meridian; Centerville; Clarke College all four unions; Blue Mountain College all six unions; Woman's College all eight unions; Leavell Oxford.

A-1 Intermediate Unions—Baldwyn; Baptist Orphanage; Davis Memorial Jackson; 8th Ave. Meridian; First Laurel; Kosciusko; Flora; Norfield; Ross Brookhaven; Excelsior Calvary Jackson; Loyalty Calvary Jackson; Potts Camp; Griffith Memorial Jackson; Yazoo City; Beaumont; Pontotoc.

A-1 Junior Unions—First Vicksburg No. 1; Taylorsville; Kees Brookhaven; Hermon Dean Brookhaven; Baptist Orphanage; Willing Workers Davis Memorial Jackson; Busy Bees Davis Memorial Jackson; Charleston; Kosciusko; Pontotoc; First Laurel; Bridges Calvary Jackson; Du-Mar Calvary Jackson; Mount Olive; No. 2 First Vicksburg; Fairy Workers Philadelphia; Beaumont; Baldwin; Oxford; Philadelphia.

Unions 100% in Attendance—Baptist Orphanage Seniors; Davis Memorial Adults.

Unions 100% in Giving—Baptist Orphanage Seniors, Intermediates and Juniors; Davis Memorial Adults and Seniors; Tupelo Adults; Nelson Clinton; Beaumont Adults, Intermediates and Juniors; Fellowship 15th Ave. Meridian; Centerville Seniors; Leavell Oxford; Juniors Oxford; Baldwin Intermediates, also 100% tithers; Flora Intermediates; Calvary Jackson Loyalty, Excelsior, Victory; Intermediates Griffith Memorial; Yazoo City Intermediates, Climbers; Pontotoc Intermediates and

Juniors; Hermon Dean Brookhaven; Juniors Charleston; No. 2 Juniors First Vicksburg; Doty First Jackson; Ocean Springs Seniors; Canton Intermediates; Canton Seniors; Holly Springs Juniors; Phalti Seniors; Harperville Juniors; Vance Juniors.

Unions 100% in Study Course—Excelsior Calvary Jackson; Hermon Dean Brookhaven; Juniors Baptist Orphanage; Willing Workers Davis Memorial Jackson; Doty First Jackson.

Junior Unions 100% Memory Work—Taylorsville; Hermon Dean Brookhaven; Baptist Orphanage; Willing Workers Davis Memorial; Busy Bees Davis Memorial Jackson; Bridges and Du-Mar Calvary Jackson; Baldwin.

Holly Springs B. Y. P. U. Has Banquet

On Monday evening, January 3, the B. Y. P. U. of the Holly Springs church had a banquet and invited the State B. Y. P. U. Secretary to it. It was his pleasure to attend and enjoy the occasion with these fine young people. Miss Sallie Paine Morgan was visiting Mrs. Jones, her sister, and was there to help make the banquet a happy time. The splendid basement was all fixed up for the feast, with pretty decorations of green and white. Printed programs on cardboard folded and standing like little tents were at each place. It was a "radio banquet" and Dr. Seale was the official announcer. It was Station B. Y. P. U. Broadcasting. The program was as follows: Station—B. Y. P. U., Announcer—Dr. I. B. Seale, Tuning in—Invocation, Static—Toasts, To Visitors, Miss Varnado; Response, Mr. Wilds; To Director, Connie Jewel Bonds; Response, Mrs. McAlexander; To Senior Pres. Olive Jones; Response, Buster Calame; to Jr. Leader, Ruth McAlexander; Response, Mrs. Jones; To Int. Leader, Hester Seale; Response, Mrs. Sandusky. Music Concert: Solo, Mary Elaine Jones. Wave lengths—Our Pastors Admonition. Interference—Reading: Lydia Lowrey. Clear Air—Mr. Auber J. Wilds. Signing off. It was a great big success with lots of singing and speaking, the first banquet the B. Y. P. U. had had, but certainly it will not be the last. All the unions are doing fine work under the leadership of Pastor Sandusky along with the officers of the different unions, Mrs. McAlexander, Director.

First Church Laurel Juniors

The following are the names of the officers named by the Junior B. Y. P. U. for next quarter: President, Myrtis Sumrall; Vice-Pres., Bertie Claire Williams; Secy., Rexford Duckworth; Cor. Secy., A. D.

Wilburn; Treasurer, Charlie Beverley; B. R. L., Mrs. E. P. Ford; Asst. B. R. L., Mrs. L. L. Duckworth; Pianist, Mrs. Melner Furr; Chorister, Myrtle Letts. Group Captains, Evelyn Rogers, Joe Duckworth, Tom Pryor, Edward Hawkins. Our enrollment is 55. Personal Service Report, 8 sick calls, 400 phone calls, 10 calls in homes, 2 love gifts, 106 letters and post cards, 4 bouquets to sick.

This report comes to us from A. D. Wilburn, Cor. Secy., and we appreciate getting it. We will be looking for another report soon telling us that they have divided the union into about three unions of eighteen or twenty each, which will mean three times as many officers and committees put to work. We congratulate this union on its having reached the standard last quarter.

Forest Juniors

The Junior B. Y. P. U. of the Forest church announces the election of new officers for the quarter: President, Mercer Lee; Vice-Pres., Roy Noble Lee; Secy., Sidney Neal; Cor. Secy., Annie Bell Jenkins; B. R. L., Frances Simmons; Pianist, Evelyn Anderson; Chorister, Woodroe Little; Group Captains, Margie Derman, Delois Norton, William Huff. Lieutenants, Elise Denman, Frances Simmons. Mrs. W. D. Cook is B. Y. P. U. Director; Mrs. Piener, Leader, and Mrs. Steele, Sponsor.

"Collins B. Y. P. U.'s"

The three unions of the Collins Baptist Church met at 6:00 o'clock. Everyone with a bright face on that very cold night. The service was opened with a song and was led in prayer by Riley Davis. After the business was attended to we went to our places.

After the unions had had thirty minutes of Bible Study we marched upstairs and the reports were made, a song was sung and Louise Keys closed with a word of prayer.

We decided to send several delegates from each union to the Sunday School and B. Y. P. U. Convention at Greenwood. Rev. Parker, our pastor, leaves this week for Memphis to attend the first Southwide Sunday School Convention, and we hope he will bring back a message for all of us.

—Vernelle Rogers.
General Reporter.

Leavell B. Y. P. U.
State Teachers College, Hattiesburg, Miss., January 23, 1927

Before writing the report of the Union I wish, in behalf of the B. Y. P. U., to take this opportunity to express our appreciation to the Board for granting us a Student Secretary. We have long been in need of a Secretary, and I feel that more students will be led to Christ through her influence than have been before.

Leavell B. Y. P. U. met tonight with a larger attendance than we have had since Christmas. Everyone had the right spirit and we had a successful program.

Mr. Radin, the Bible quiz leader, made the Bible readings plainer to

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us than they were before he discussed them.

Next was the program—the topic for discussion, "The Resurrection, the Crowning Testimony to Christ". Miss Hill, the leader, had a wonderful program planned which everyone enjoyed.

After the program Mr. Oliver Phillips, our president, caused a discussion by asking this question, "What is the meaning of Fundamentalism nad Modernism?" It was discussed from several angles.

We were then dismissed with a prayer by Mr. R. L. Nix.

—By Clyde Ales,
Corresponding Secretary.

Sunday School Department

SUNDAY SCHOOL LESSON

January 30, 1927

A. Venable

The Christian Overcoming Temptation, Luke 4:1-13; I Cor. 10:12-13.

Golden Text—"In that he himself hath suffered, being tempted, he is able to succor them that are tempted." Hebrews 2:18.

Introduction

Our lesson represents Jesus to us as undergoing the ordeal of temptation and the Christian as subject to temptation. With the golden text showing the relation between the temptation of Jesus, and that of the believer. The account of Jesus' temptation is taken from the gospel of Luke; a similar account is found also in Matt. 3:1-11, Mark 1:12. Mark's account is exceedingly brief.

I. The Temptation of Jesus

The reality of Jesus' temptation, the time, the place and attendant circumstances conspire to emphasize its importance in the redemptive work he came into the world to do. This temptation experience immediately after his baptism, the descent of the Holy Spirit upon him and the voice from heaven, saying, "Thou art my beloved Son, in thee I am well pleased". These temptations were an important part of his preparation for the Messianic work upon which he is so soon to enter. "The sinlessness of Jesus excluded all those temptations which spring from previous sin; for there was no taint in him to become the source of temptation. But the fact that the solicitation came wholly from without, and were not borne from within does not prevent that which was offered to him being regarded as desirable. The force of temptation depends, not upon the sin involved in what is proposed, but upon the advantage connected with it." (Plumer.) The desires in a man's heart by an outer object may be very strong, almost impelling but there is no sin until his will yields or succumbs. Jesus be strongly tempted, yet without sin, so can any man.

1. Jesus is represented as full of the Spirit as led in the wilderness under the impulse of the Spirit, during forty days, during which time and condition he was tempted by the devil. The implication is that he was subjected to a series of temptations, of which the three given in the lesson are specimens. He was in a state of spiritual ecstasy to such a high degree as to have no sense of hunger. It was when this state of ecstasy had abated, he was hungered. This sense of hunger afforded a favorable opportunity for the devil to approach him in a most appealing manner. His allusion to the voice from heaven is most subtle. "If thou art the Son of God, command this stone that it become bread." (Verse 3.) The "if" does not imply that Satan doubted his relation to God, but it is designed to

inspire doubt in the mind of Jesus to work a miracle to test the truthfulness of the statement, "Thou art my beloved son in whom I am well pleased." If God has not endowed with power to relieve himself from the distress of hunger, then what he said at the Jordan could hardly be true. It needs attestation. Satan employs the same method of assault upon the Second Adam in the wilderness, as upon the First Adam in the Garden. The incongruity of the famishing condition of Jesus with the matchless dignity affirmed of him at the Jordan called for explanation. Satan's suggestion was that what was affirmed by the voice of God was not true; not that he doubted it, but that he might bring Jesus to doubt it. The reply of Jesus is prompt and effective. There is no argument offered, but a declaration taken from Deut. 8:13. The sum of his reply is that God can sustain not only him as his Son, "but any human being, with or without food". "Man is", to live not by bread alone, but every word that proceeds out of the mouth of God". God's resources are infinite and hidden. The supernatural power which could change a stone to bread, to sustain the life of a hungry man could just as easily sustain him without bread. By this reply Satan is foiled. His method of attack must be changed.

2. The second temptation, according to Luke, and the third, according to Matthew is quite as subtle and appealing as the first. "And he led him up, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, 'To thee will I give all this authority, and the glory of them; for it hath been delivered unto me; and to whomsoever I will give it. If thou, therefore, wilt worship before me, it shall be thine.'" (Verses 5-7.) It is idle to speculate about the power which Satan had over the person of Christ, and how he could transfer him from one situation or locality to another. These temptations are not physical but psychological. They took place in the inner soul of Jesus, and are presented to us in physical situations and symbolic forms. These are the sensuous drapery, the reality is in the realm invisible and spiritual.

(1) This temptation seeks to have Jesus throw off the Messianic state of servitude and mount the throne of authority and power. His state of humiliation as the suffering servant of God could be exchanged for one of universal supremacy over all the dynasties, kingdoms and empires of the world.

(2) Again it was an assault upon the Messianic program which Jesus came into the world to execute. He came to restore this world, disordered by sin, and in bondage to corruption, to allegiance to the will of God. He came to subdue the powers

of darkness and finally enter into the glory which should follow. Here the devil offers to invest him with regal authority and world-wide dominion, resplendent with the pomp and glory of universal empire. The dominion of Jesus came to achieve involved the sacrifice of himself, attended with suffering, sorrow, ignominy and shame, while that offered by the devil would come to his hand by one act of homage. This alluring offer was promptly declined without parley or argument. Jesus answers, "It is written, thou shalt worship the Lord thy God and him only shalt thou serve". Jesus finds his answer again, Deut. 6:13: "It is written" is enough.

3. The devil is repelled but not driven from the field. He makes another attempt, more subtle, if possible, than the previous ones. He had failed utterly to impair the confidence of Jesus in the statement made at the Jordan, affirming him to be the Son of God. The suggestion that his dismantled condition, his physical weakness and the pangs of hunger, belied the matchless dignity with which the voice from heaven had clothed him. What was said of him could be tested by an exercise of supernatural power which his Sonship involved and the gravity of his condition justified the test. Repulsed in his effort to overcome Jesus by an appeal to his physical comfort and welfare, he renews his attack, based upon an entirely different ground. Conceding he is Son of God, the Messiah of God, and conscious of his high calling, the devil seeks to pervert the Messianic program, or displace it with one of his own. Being again rebuffed, he now changes the ground of his attack. If he cannot divert Jesus from his Messianic calling, he will vitiate the method of its execution. His mission demanded his acceptance by the people as the long looked for Messiah of God, the hope of Israel. By one stupendous performance he could drive conviction to the minds of the people and settle forever the righteousness of his claims. Such a feat he could easily accomplish if he were really the Son of God. Some such spectacular exhibition was in perfect accord with the current Messianic conceptions of the times.

"And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, 'If thou art the Son of God, cast thyself down from hence, for it is written, He shall give his angel charge concerning thee; to guard thee. And on their hands they shall bear thee up, lest thou dash thy foot against a stone.'" (Verses 8-11.) "Stripped of its symbolic form, this was a temptation to take an easy road to recognition, as the Messiah, by giving a sign from heaven, which even the most incredulous and inspiritual would be compelled to accept. This short and easy method, Jesus decisively rejected. He determined to appeal to the spiritual apprehension of mankind, that they might believe on him, not because they were astounded by his miracles, but because they were attracted by his holiness and graciousness of his character, by the loftiness of his teaching and

by the love of God to man which was manifest in all his words and actions." This suggestion is met by a quotation from Deut. 6:16. This Book was the arsenal from which Jesus drew his weapons of defense against the assaults of the devil. They were effective. The Word of God is the Sword of the Spirit, the believer's weapon against the assaults of the devil and his cohorts always. The devil leaves the field defeated, but was not destroyed. The purpose of the temptation of Jesus is clearly stated in the golden text, Heb. 2:18. This brings us to the second part of our lesson. Lack of space demands brevity.

I Cor. 10:12-13, "Wherefore, let him that thinketh he standeth, take heed lest he fall. There hath no temptation taken you, but such as man can bear; but God is faithful who will suffer you to be tempted above that ye are able, but with every temptation make also the way of escape, that ye may be able to endure it." The language is simple, and the practical lessons are obvious.

1. Past blessings and present attainments in Christian character and life are no guarantee of an exemption from the perils of temptation.

2. A due estimate of oneself and unceasing vigilance are the indispensable condition to security against the temptations which threaten the believer's life.

3. The severity of the temptations which threaten the Christian's life is determined by human limitations. The higher orders of spiritual intelligence may be assailed with temptations of far greater severity. Man's are such as man can bear.

4. Our temptations are such as we can bear since we are sustained in the struggle, by the adorable succors of his grace who was tempted in all points like as we are, yet without sin.

5. There is no temptation which can befall us without our Father's knowledge. What affects us affects him, and brings him to our rescue, in providing a way of our escape.

6. The highest and best elements of our nature are called into exercise in resisting the powers of evil, animated with abiding confidence in the final triumph of the conflict, through the sustaining strength of God through Jesus Christ our Lord.

HERNANDO

The Hernando Baptist Church is happy with her new pastor and his good wife, Bro. J. W. McGavock. We have started the new year off fine with all the denominational work. We are well paid for waiting as long as we did for a pastor. Yesterday we re-elected Brother Hugh Foster as our superintendent. This makes thirty years that he has served us in this capacity, and as he grows older he grows better. I really believe he is the best Sunday School superintendent in the State, and his church loves him.

Your brother in Christ,

—C. E. Emerson.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

NEXT TO MY DAD.

A grandad's the best chum
A fellow ever had,
Next to his dad.

Tells him great stories of when
Indians 'uz bad,
When he was a lad.

Makes big kites 'n lots athings
For a little tad,
When he's not bad.

My grandad's the best man
This place ever had,
Next to my dad.

GRANDFATHERS AND THEIR INFLUENCE IN THE HOME

Was one a soldier whom you never knew, but who was so real that you have always carried his ideals with you? Brave, courageous, upstanding, a man who gave his life for a cause that he loved. And does that inspire us to 'count not our lives dear', but give them freely wherever our great Commander bids us as true soldiers go? If not, grandfather's great sacrifice has been vain.

Was the other a true gentleman of the old south whose beautiful silvery hair was always neat and well brushed, even though his coat might be ragged, whose elegant table manners lent dignity to the most meagre meal? He trusted people to his own business downfall; but was that trust misplaced after all when we remember his simple faith in God and man, the respect in which he was held by all who knew him, and the love bestowed upon him by his children and grandchildren? He observed the Sabbath Day rigidly and was always intolerant of all except the most chaste language. Was he trying to impress his grand-children to the third and fourth generation? He was living the best he could. His children and grand-children say, "Where is that passage of scripture grandpa used to read about this or that?" And they look it up and should be reading it to their children and grand-children. Begin today to read God's Word in your home and pray with and for your children. Will it be hard? Not so hard as we think—God will help us and 'it will not be nearly so hard as to see our children drifting beyond our reach without anchor by which we can stay them.

"And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house."

Here is a little story by Clara A. Alexander, clipped from an exchange. Read it to the children, or let Jimmy read it for himself:

The train had whistled and Jim-

mie, catching up his cap and the new flashlight that had been one of his Christmas presents, dashed out of the house and down the driveway to the gate, just in time to welcome father and grandfather.

"Let me walk on this side, Grandfather," said Jimmie, "then that will throw light on the ground right in front of you."

"I see," said grandfather. "It will be a lamp to my feet and a light to my path."

"That's our Golden Text," said Jimmie. "Grandmother taught it to me."

"Text for next Sabbath's lesson?" asked Grandfather. "No not next Sabbath, but the next one. You see Grandmother has been teaching me the lesson a whole week beforehand, so I can keep turning it over in my mind, she says. And do you know, Grandfather," (and here Jimmie became so interested he forgot road and light and everything, and stepped right in front of Grandfather while the flash darted its beams off to one side) "do you know the lesson is about a boy and his grandmother? His name was Timothy and her name was Lois. They didn't have last names in those days, Grandfather. And the boy had a mother and her name was Eunice."

But by this time, they had reached the house, and Jimmie carefully lighted the way up the steps. "Thy word is a lamp unto my feet and a light unto my path," he whispered to himself, as he laid the flashlight in the drawer where his mother had told him he might always keep it.

In the evening just before time for family worship and for Jimmie's bedtime, he climbed upon grandfather's knee, and handed him the flashlight for closer examination. Finally grandfather asked, "What was this I heard about 'turning the lesson over in your mind' all week? You spoke of that as we walked up the driveway together."

"That's part of the next lesson, too," said Jimmie. "The Hebrews all taught their children about God, grandmothr said. God told Moses to tell them to. The nations all around them worshipped many gods, and they were to teach their children there was but one God, 'and thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might.' That was my verse to-day, you see. And Moses told them they were to listen to the things God had told him. Grandmother says that those very words are in our Bible, and the fathers and mothers and grandfathers and grandmothers were to talk about God's words to the children when they were in the house, and when they were taking walks together, and when they laid down at night and got up in the morning. All the time, Grandfather, they were to

teach about God and what God said, so the boys and girls would remember.

"So then, a long time afterward, there was a boy named Timothy. When Paul was travelling around, teaching the people about Jesus, he met Timothy and they were great friends and Timothy became a missionary, too. And Timothy's mother, Eunice, and his grandmother Lois, began when he was a little boy, and taught him just the way Moses told them to.

"Grandmother says she always liked to teach mother, when she was a little girl, and she likes to teach me because," here Jimmie sat up very straight, "because the Bible is God's Word. God told holy men exactly what he wanted them to say so people would know how to be good. If they didn't have the Bible to teach them they might make mistakes and think things were good that aren't good, like people worship idols, and in India the mothers throw babies into the river for crocodiles to eat, because the mothers think their idols want them to. But God told holy men to write down what He said, so people would know.

"In 1927, I am going to learn one Bible verse every day. Grandmother says unless we know what the Bible says it can't be a lamp to our feet and a light to our path."

"Very true," said grandfather. "If your flashlight lay all closed up in the drawer, it never could lighten anybody. So the only way to have God's Word lighten us is to read it and to learn it. I think you have hit upon a splendid plan—one verse a day, all through 1927.

"Suppose," said grandfather, "I tell you a story—a true story—about some Indians, who wanted The Lamp, God's Word, to lighten their paths."

Jimmie settled back against grandfather's shoulder, and the latter told the story.

Once, long ago, when the western part of the United States was settled only by Indians and a few white explorers and fur traders, some Indians living in Oregon heard from the white men that there was but one God, and that He had given a Book to men, so they would know how to live righteous lives. They asked for teachers to be sent, but none came. So four Indians started out to hunt some one to give them what they called "the Book of heaven," and to teach them about God. They travelled through dense forests, across rivers, over steep mountain ranges, over trackless prairies, till, after long, long months they came to St. Louis, which was a fur-trading post.

The white men treated them kindly and took them to shows of different kinds, and gave them clothing but no one told them about God. No one gave them "the Book of heaven"—our Bible. Poor Indians! They wanted to know about God, but there was no one to show them the way!

Two of them died. The others started back on their long journey of 3,000 miles, but before they left, one sadly said to General Clark who was in charge of the fort, "We

came to you over a long trail, to find help for my poor people who sit in darkness. But my own eyes are still blind. I came for the Book, of heaven. You gave me many presents, but the Book is not among them. My people will die in darkness, and in darkness they will go to their long, hunting-ground. No white man will show them the way to heaven. No white man's Book will guide them there." So they started home, and another one died on the way.

"Grandfather," said Jimmie, "take some of my Christmas money to buy a Bible for that poor Indian, who wants one so bad."

"This happened long ago, Jimmie, and when Christian people heard about it, they gave money so missionaries could go and teach them to read the Bible. But there are still a good many Indians in our land, who have never heard of God."

"Then give some of my Christmas money for Bibles for them," said Jimmie. "Suppose they die and don't know about God, then they can't go to heaven. I want them all to go to heaven, Grandfather." Jimmie pulled out the drawer where his purse and Christmas money lay.

But his older brother and sister, who had been listening to the story, dropped their heads, for on the Monday after Christmas, they had spent every penny of their Christmas money, and had spent it all on themselves. And there are Indians and Chinese and Hindus and Siamese and Filipinos and Malays and tribes in Africa who have never heard of God, and the Lamp He has given as a light to their feet.

INDIANOLA

Rev. Jacob Gartenhaus spoke on a recent Monday night to a full house at the First Baptist Church, Indianola. His message was interesting, inspiring and helpful to the large crowd that heard him.

On a recent Sunday night six new deacons were ordained by the First Baptist Church of Indianola. Dr. L. F. Maynard of Harrison, Arkansas assisted in the ordination and instalation services.

PRENTISS

An ordination service was held here last Sunday. Dr. R. B. Gunter preached the sermon for the occasion and assisted in the ordination. His sermon was very much appreciated.

The following brethren were ordained: B. G. Walden, W. F. Byrne, Geo. W. Berry, B. H. Polk and Ingram Foster. It was indeed a good service.

A man on shipboard looked very doleful. A sympathetic fellow passenger opened conversation with him, and inquired if death had visited his home or some calamity had befallen him.

"I'm on me honeymoon," he replied, "and me bride could na come wi' me."—Ex.

SOME MORE THINGS

I had a good friend who lived in another association adjacent to my field of labor. He was very peculiar, in his ways, but a godly man and you were certain to see him at the associations. He loved preachers, and enjoyed hearing them preach. He had them graded in four classes, Common Jack, Eli, Morgan-Rattler and Whistling Jim. The Morgan-Rattler was his best all round man. His pastor was always, with him, a Morgan-Rattler. He often addressed him by that title in public. The Whistling Jim was the one who played the salaried too much, and believed the Bible inspired in spots, and that God was a million years trying to make man walk. Then, Whistling Jim wore a Jim Slinger Coat that never did or would appeal to the masses. Eli was in that stage like sweet potatoes, going through a sweat, and if he did not decay, he would get there Eli, and maybe become a Morgan-Rattler. The Common Jack was the beginner, who was spoiled on the first preaching trip. He attended the big meeting at Turkey Creek, and in the prayer-meeting, he was called on, and made a few feeble remarks, and some dear sisters told him that it would be a waste of time and money to return to school. "You can beat our 'pasture' now." That was their contribution to the meeting and the young brother took their advice and hence is like a wasp, larger when first hatched than any time since.

Bishop Gandler, presided at the last meeting of the Methodist Conference in McComb. He is reported as having said: "You erect fine churches and install ten thousand dollar organs, but you had better consider who is going to get in your pulpit and handle the word of God, for all the efforts of preaching I have heard of late was only an assault and battery with intent to preach."

When the convention, some years ago, met at Louisville, Kentucky, on Sunday, I went to hear Bro. Truett. The house soon filled and Evangelist Ham was sent to the basement to preach to the overflow audience. The people heard Bro. Truett's great message and quietly walked out. A lady just ahead of me, and when on the outside she met her lady friend who had heard Evangelist Ham in the basement, and remarked: "I was late and was forced to hear Mr. Ham and I'd just as soon heard the sexton of the church." So, I concluded, from her remark, that Bro. Ham had fallen down on his job, but walked on and soon overtook Dr. J. B. Gambrell, who at once, informed me that he had just heard Evangelist Ham deliver one of the greatest sermons that he had ever heard on in a long time, and in his quaint way said: "It was all hind quarter." Then I decided that Bro. Ham had piled up the gospel pumpkins in the basement. It is amazing to see what poor judges some people are of real gospel preaching.

Toney, an old darkie, who worked in the I. C. shops here for forty years. He is now retired on a pension. Preachers of all kinds

have preached in the shops at the noon hour. Toney heard them all and afterwards would express himself to the pastors and from his remarks you would be willing to risk his judgment on what gospel preaching is, as much so, as half the people you meet.

God calls people to repentance, and when they have repented and believed, then He calls them all to service and out of that number it pleases Him to call some to preach. Every Christian is not called to preach in the same sense that a real called preacher is. Because the lay member talks and prays well, that is no special sign that he is called to get up in the pulpit and try to preach. It will be a pity if we get to putting everybody in the pulpit, then real preaching will decay. We have some lay members who are godly men, and we praise God for them, for they are helpful in Kingdom work, but they are not called in the same way that a real preacher is called. William Jennings Bryan said: "I have often been put in the pulpit, but always felt I was out of my pew." Notwithstanding he was a master of assemblies, he believed that none but those who have special Divine call should occupy that Holy place.

—J. H. Lane.

BIG LAYMAN LECTURES ON PREACHERS AND PREACHING

By R. L. Holmes, Correspondent

Dr. John T. Henderson, Corresponding Secretary of the Baptist Brotherhood of the Southern Baptist Convention, delivered three lectures at the Baptist Bible Institute on the general subject, "The Preacher from the Layman's Viewpoint", on January 13, 14, and 15. Last year Mr. J. H. Tharp, an outstanding layman of the First Baptist Church of New Orleans, endowed a lectureship at the Baptist Bible Institute, and every year an outstanding layman delivers a series of lectures on that subject. Mr. Tharp delivered the first lectures on that foundation last year, and this year the committee selected Dr. Henderson.

The lectures are intensely interesting, because they show what the laymen think about preachers. The first lecture was on the preacher's preparation—"Getting Ready"; the second one, "In the Pulpit"; the third, "Out of the Pulpit".

"A definite call is the first step in the preacher's preparation. The layman believes that the preacher should be called in a peculiar way; that the preacher's call should be definite and compelling; that the divine urge is so imperative that he must go." He says that the preacher is not selecting a profession, but that he is answering a divine call. He believes that a preacher should not accept a call to a church unless he feels led of the Holy Spirit to do so.

The preacher's preparation should be thorough in order to accomplish the greatest good. The young preacher may be called upon to make many sacrifices during his training, and may have to endure hardships

like a good soldier; but if God had intended for the preacher to have an easy time he would have called more of the wealthy into His service. Unless his preparation is thorough, he may have to be satisfied with a minor achievement.

He spoke on the preacher's health and habits. He doesn't think the preacher should use tobacco in any form. The preacher should diligently guard his health by moderation in eating, regular physical exercise, and plenty of sleep. Many preachers have weakened their bodies through excessive application during the term of their college training. "A feeble, sickly, run-down preacher will be able to do but little for his people", he said. "The preacher who retires at a reasonable hour, and goes to sleep, is sleeping to the glory of God."

The preacher should be punctual in taking care of his business and social obligations. The preacher has very little money, and therefore he should take good care of his credit.

The preacher's dress should be neat and clean but never extreme of fashion. His study should be an example of orderliness.

The preacher who gets the ear of the public must certainly have something to say. Dr. Henderson thinks that the preacher can hold his crowd by application to his task. "He will make time," he said, "by taking time in his preparation. Grind your axe well because you have a great task." Dr. Henderson paid a great tribute to the pioneer preacher who did not have an opportunity to get college and seminary training—"They were mighty in the Scripture and full of the Holy Ghost."

He spoke of the problem of selecting a "helpmeet." "Under normal conditions," he said, "the young preacher should not consummate that important alliance until he has finished his college and seminary training." The preacher's wife should be sympathetic, should belong to the same church, should be capable, and needs both general and special training. "A mistake there is fatal," he said.

The preacher should be an optimist, according to Dr. Henderson. He should be able to look on the bright side of sorrow and have a word of cheer when the world is blackest.

In the pulpit the preacher should give great attention to his delivery. He should study his voice, its quality and modulation. The preacher should rarely if ever resort to humor; it might be permissible for him to tell a joke provided it enforces a point. The young preacher should write his sermon for the sake of getting his thoughts well organized, but he should never read them to his congregation. It is permissible for the preacher to have notes, but he should know them so well that it wouldn't be necessary to refer to them. If a preacher delivers the goods, it will be necessary for him to keep his study up. Dr. Henderson certainly magnified the place of the preacher in his lecture on the preacher "In the Pulpit."

In his last lecture he emphasized the place of the preacher in the community. The preacher should

be a community leader. He should lend a helpful hand in every progressive enterprise and should stand at all times against the wrong.

He believes that the preacher should be well paid. He thinks that he should be paid enough so that he can keep money in the bank. He should be able to meet his obligations in the same manner that the best business man in the town does, by writing a check. The place of leadership that the preacher occupies is recognized by laymen, and they recognize that he ought to be a leader in the community.

SEMINARY FOUNDERS HONORED; ENROLLMENT EXCEEDS 400

By Chas. F. Leek, Publicity Secretary
The Southern Baptist
Theological Seminary

The Southern Baptist Theological Seminary at Louisville, Ky., held a two-day celebration January 11 and 12 in honor of its founders, Dr. James P. Boyce and Dr. John A. Broadus, and enrolled its four hundredth matriculate on the eve of the occasion. Since then the enrollment of licensed or ordained ministers has reached a total of 419.

Besides sixty members of the Board of Trustees, who were here for the semi-annual meeting of the Board, the Seminary was favored with the presence of Misses Elizabeth and Fannie Boyce of Washington, D. C., daughters of Dr. Boyce; Mrs. A. T. Robertson and Miss Eliza Broadus of Louisville, Ky., and Mrs. S. C. Mitchell of Richmond, Va., daughters of Dr. Broadus; and Mrs. S. S. Broadus of Decatur, Ala., daughter-in-law of Dr. Broadus.

Space will not permit a full discussion of this memorable event. However, we believe a reading of the full addresses of the eight eminent Baptist laymen and ministers as they will appear in the Review and Expositor and in a special memorial booklet will be a means of indoctrination, inspiration and information to our Southern Baptist
(Continued on page 16)

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East Mississippi Department

By R. L. Breland

NOTES AND COMMENTS

In a letter from Rev. W. H. Shirley, who is now located at Drew, Miss., he tells me that Mrs. Shirley is much improved in health, also that the outlook of the work at Drew is encouraging.

Rev. E. L. Davis of Pontotoc has accepted a call to the good church at Philadelphia and will move there soon.

With regret I learned of the death of Rev. T. J. Latimer at Houlka. I knew Jeff when as a young man, before he began to preach or had gone away to college, as a clerk in the store of Mars Brothers at Philadelphia. He was moral and upright as a boy.

Pastor C. C. Weaver has announced a Bible Institute in his good church at Calhoun City, February 1-3. His program includes some of our best men in this part of the state: S. V. Gullett, J. B. Middleton, Dr. Buchanan, F. Z. Huffstatler, H. G. West, W. C. Stewart, Harvey Gray, E. T. Putman, Dr. Hatcher, E. A. Ferguson, E. L. Davis, Sidney Carter, Dr. Solon Dobbs, W. R. Cooper, L. F. Dorrah, C. H. Ellard and the writer.

Pastor Jesse L. Boyd, of Magee, is issuing a weekly Church Bulletin in which he gives the program of services for the next Sunday and other news items of information. This is a splendid idea and is worth what it costs.

You will be receiving letters from The Baptist Research Commission soon asking for historical data of various kinds. When you receive the letter as soon as you can please reply giving the information asked for as nearly as you possibly can. You will be helping in a worthy cause.

The church at Earle, Ark., has called Rev. Fred W. Varner, a Mississippi boy who was reared near Water Valley, to be their pastor and he is already in the field. He attended Mississippi College and the Southwestern Seminary. The members are pleased with him.

CHRISTMAS, LONG AGO

This is written on Christmas Day, 1926. For hours the rain has been falling in torrents and still the clouds are dark and lowering. Before my door the children are playing, the fire-crackers and torpedoes are booming. The spirit of old Santa is in the air.

As I listen to the roar of the crackers and the merry laugh and shout of the happy children I fell to thinking. My mind ran adown

the trail of years gone by and I saw in retrospect the many Christmas Days that I have passed by on the way. One specially stood out before me in fresh array and I lived it all over again in my imagination.

It was the day before Christmas, Christmas Eve, nearly half century ago; the day was gloomy, cold and dreary from a weather point of view, but in my little heart—for I was a wee boy then—all was music and dancing sunshine. We children had been told that old Santa Calus was coming that night and we would get our stockings filled with presents.

Not far away, at our neighbor's house, there was much merry-making. The children were shouting and firing an occasional fire-cracker and the father was playing the old fiddle—now called a violin, with accent on the 'lin'—and the tune he was grinding out is still making music in my heart—

"Christmas in the morning,
Chicken pie for dinner;
When you marry let me know,
And I will come back to the
wedding, oh."

It was the sweetest music I had ever heard, for Christmas was in my bones.

We children were off to bed early that night, for if we sat up late or peeped old Santa would not come, we were told. With many a wink and many a blink we were soon fast asleep. In a long row by the old-fashioned fireplace: our little woolen stockings were hanging with wide open mouths, ready to receive the expected gifts for which we had looked through the long, dragging year.

Usually we children were in no hurry of morning to get out of bed, but the cold had no terror for us on this morning and before the first streak of day could be seen in the east we were out and went bounding into the room where our stockings were hanging. Happy? We were as proud of the apple and little stick of candy in our stockings as a child of to-day is of a watch or an automobile. Even such small gifts as these were few and far between when I was a small boy so they looked big to me. One apple and the stick of candy lasted all day; little by little we gnawed the apple away, core and all, and licked and sucked the candy all day long. How good! I can taste them yet. Those were great days in my life.

Down at our neighbor's house all day long Christmas day, and for two or three days following as to that, the "Christmas Guns" were booming. One shop-anvil was placed on top of another and the hole in the bottom was filled with powder and touched off with a red hot wire. My! what a noise it made. I was dying to go down there, but I knew better than to do so.

Late in the afternoon my little nephew and I slipped down by the apple-orchard fence and hid behind a cluster of bushes not far away. A circle of grown men, parents all of them and many with flowing beard and hair tinged with gray, were sitting around the anvils and every few minutes the gun would fire. Ev-

ery time it fired they would fall back as if they were wounded. They seemed to be having a great time. We boys as we looked on longed to be men so that we could join in the fun, but we could only view the desired pleasure from afar.

Pretty soon we saw one of the party reach behind a log and bring out a long bottle about half full of something red. He went around the circle and each one took a drink from the bottle and then the waiter drank deep from the contents. We then realized what it was that made the occasion so joyous and happy—the stuff in the bottle gave spirit to the occasion. We watched these men as long as it was safe to stay away from the ever watchful presence of mother, and sadly turned our faces homeward.

More than forty years have come and gone since that Christmas day. Nearly all of the actors in the scene around the "Christmas Gun" that day have crossed the great divide. Even the little nephew who stood at my side and watched the queer antics of those men has for more than twenty-five years been sleeping in his narrow bed of clay. I am almost alone of this group of people who came into my happy life this Christmas day long, long ago. Mother and father are gone, brothers and sisters are gone, friends and companions are gone many of them, and onward I go soon to meet the same fate that has been theirs.

Things have changed since that day, some for the better and some for the worse no doubt. Apples and candy are so common now that children are disappointed when they are found in the usual Christmas stocknig; something more expensive and substantial is required. Also the bottle with its liquid fire has vanished from the scene. The methods of celebrating Christmas is different. The serenade with its attendant carousals has given way to a different entertainment. The old-fashioned folk with their old-fashioned Christmas and their old-fashion ways have passed and we older people are trying to fit ourselves into the new ways, but sometimes we sigh "for the wayside well instead."

DR. RAY PALMER

For two years past Dr. Palmer has been assisting in the raising of funds for the Southern Baptist Theological Seminary. He has the record of having raised the average of over \$2,000.00 per week for the time he has been working.

Previous to this work, Dr. Palmer was one of the Home Board Evangelists, in which position he attained quite a reputation and great success.

He is planning to take up again the Evangelistic work. His address for the present will be General Delivery, Biloxi, Mississippi. He is making his program months in advance, and would like to confer at the earliest date possible with any Mississippi pastors who would like to engage his services.

Dr. Palmer is an able and scholarly man of extensive experience. He is a preacher of power, and a gentleman of many lovable qualities.

I cordially recommend him to the pastors of the State.

—W. T. Lowrey.

In a remote country village a new letter-box had been put up. This caused much comment among the village children who gathered round to discuss what it could be.

"I think it belongs to the doctor or the squire," said Billy Jones.

"Can't yer see it's by the church, so it must be the rector's," remarked another lad.

"Get out!" said another boy, the smartest one of the crowd, "it ain't the rector's—read what it says on it. 'No collection on Sundays'."—Exchange.

CABBAGE PLANTS Frost Proof. Now ready. My sole business is supplying fine frost proof cabbage plants; have been shipping for 18 years all over the United States. Orders filled promptly for any quantity from 100 to a car load. Long experience assures lowest possible prices on quality plants. I guarantee all orders to arrive in good condition and full count or refund money. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices by parcel post paid, 50¢ for \$1.25, 1,000 for \$2.25. By express collect, any quantity, \$1.00 per 1,000. Order now.
P. D. FULWOOD, Box 137, Tifton, Ga.

Church and Sunday School Furniture

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The Southern Desk Co.
Hickory, N. C.

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needs prompt, adequate and skilled treatment. For information write

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Family Favorite GRAY'S OINTMENT

For boils, cuts, burns, bruises, sores, inflammation, quickly soothes and heals.
At all drug stores. For sample write
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

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PHONE 4050

JACKSON, MISS.

This HOSPITAL is modern throughout. Every department is fully equipped.

Complete staff of capable Physicians and Surgeons. Graduate Nurses in charge of all departments. Patients have first Consideration.

WHEN IN NEED OF HOSPITAL SERVICE RESERVATIONS CAN BE ARRANGED FOR BY 'PHONING OR WRITING
MISS JULIA DAINWOOD, SUPERINTENDENT

COLLEGE COLUMN

M. S. W. NEWS NOTES
LIFE SERVICE BAND

Our meeting last time was a prayer meeting, in charge of Christine Causey. We need this type meeting occasionally to help us in our spiritual growth. This particular one was a period of quietude, communion and meditation. Our next meeting will be Bible study.

Student Committee in Memphis.

The State Student Committee met in Memphis the first day of the Sunday School Conference, and made plans for the State conferences next Fall. Publicity plans were outlined; program suggestions made; dates set, and enthusiasm aroused for these meetings. The one in Mississippi will probably go to Starkville—A. & M.

New Testament Social.

On last Saturday night there was a social for those girls who completed the New Testament before Xmas. We were tagged with New Testament names; had an intelligence test on N. T. questions, and played other pleasant games. The social was conducted with a "New Testament Menu."

East End.

On Sunday, Jan. 9th, we were very fortunate in having with us Mrs. Lambdin, a well known B. Y. P. U. worker. She talked on the importance of the B. Y. P. U. work in training young people for work in God's Kingdom, and discussed the cure for certain common B. Y. P. U. problems. Her talk was enjoyed and appreciated by all, and we hope to profit much from her advice.

On Jan. 16, the B. Y. P. U. attendance was very good, being almost 100 per cent. We elected new officers, whom we believe are very capable and earnest workers.

Mr. Sapping preached on "What is that in mine hand?" He brought out the thought so forcibly that we must use what we have for the promotion of God's work.

The song service was especially good Sunday night, and we enjoyed very much a solo, "What a friend we have in Jesus," by Miss Christine Causey.

PROHIBITION DEPARTMENT
ACTIVITY OF THE WETS

At a dinner given in the Benjamin hotel, Philadelphia, on the evening of January 19th, under the auspices of the Philadelphia Boosters Association some remarkable things were said. The event was called the "anti-prohibitionists enlightenment dinner." This was a very appropriate designation for the occasion; for, granting that the speakers and promoters were honest, they evidently need enlightenment. They said in their resolution that "the eighteenth amendment has been conceived in bigotry, perpetrated by iniquity and enforced with hypocrisy," which is to say that all the good prohibition laymen, nearly all protestant preachers and all the good women composing the W. C. T. U. and similar organizations are

wicked, bigotted hypocrites. How long will the decency and morality of our great nation stand such insults flung into our faces? How long will they have to? It is also set out in their resolutions that "prohibition has distinctly set back the cause of temperance." As space forbids further discussion here, suffice it to say prohibition has not set back the cause of temperance. Each statement is an assertion without proof. Now, which is true? And furthermore anyone with a grain of sense knows that this group is losing no sleep on account of the alleged decline in temperance.

Again they say that "prohibition has transferred the saloons to the private homes, caused a general increase in drinking, drunkenness and abuse of intoxicating liquors." If the saloons are good things, as this group holds, they ought to be put in the homes, as the homes are the most sacred places on earth and therefore entitled to the very best of every thing. All such talk as was indulged in on that evening is maudlin, silliness and the very cheapest twaddle. Let him that is wise be not ensnared. So far as being a beneficiary to our nation in any sphere whatever, this group of 1,000 if not in the race compared to that other 1,000 in the nation set for the defense of soberness and high morals.

In view of this and many other demonstrations and the activity of the eighty-seven organizations active in their efforts to overthrow the Constitution of the United States, does it not seem that every true prohibitionist ought to enlist actively in the effort to maintain prohibition by the enforcement of the law. The Anti-Saloon League which was endorsed by the last Baptist State Convention and the M. E. Conferences is the only organization in the state composed of men for the destruction of the liquor business. Will not every reader of this article send at once as large a contribution as possible to the Superintendent of the Anti-Saloon League, Dr. T. J. Bailey, Jackson, Mississippi? If the League is to be largely influential in heading off such men as Al(c)hol Smith, it must receive much more financial aid than our people have been giving. If you really want to help in the work, do not delay.

T. J. BAILEY.

HOW TO LIVE—THE BIBLE OUR
GUIDE TO BETTER
BUSINESS.

(G. T. Howerton, Starkville.)

Almost every text in The Bible may be taken as good business sense. We are beginning NOW to see this fact more clearly than ever, Jesus is not only a Saviour, and a Philosopher, but he is a Great Business Man—a Great Teacher of Better Business Methods. So, of all the writers in the BIBLE. This must needs be so.

Business needs the wisdom of God just as every other subject we may approach needs His wisdom.

Take this text from Paul "STUDY TO BE QUIET, AND TO DO YOUR

OWN BUSINESS."

Here is a "course of study" not in our Standardized Colleges, but it is a clerally needed course of STUDY.

We study how to speak. But here is a direction—a divine command, that we "STUDY HOW TO BE QUIET."

Nothing in this world needs to be kept "quiet" more than business. How often and how severe have been the "spasms" which business has had. All because business men did not study "how to be quiet." The business man who is poised, who knows how to be quiet in all conditions, who can say to business storms, 'peace, be still', and have them obey his VOICE, is the modern Christian Business Man. But no one can say this, and have his say obeyed unless he is stayed on Truth—unless he have faith in God.

When Jesus said 'have faith in God' he gave us the very best piece of business advice ever given.

The man who plans his own life by the Bible, and then plans his business after the same model builds on a 'firm foundation.'

Life—Planning should be a three year college course required from all graduates, but this three years is only the beginning.

Life-Planning is the work of a life time, but its foundation should be laid as early as possible.

Business planning is the work of a life time, but how to begin it should be taught as early in life as possible.

Here are two neglected courses which should be found in all colleges. "STUDY TO BE QUIET AND TO DO YOUR OWN BUSINESS" carries the guide-text for both college courses.

How wise is OUR BIBLE?

DELTA BAPTIST BIBLE
CONFERENCE

A splendid program has been arranged for a Delta Baptist Bible Conference to be held at Indianola Baptist Church the week beginning February 6th. The program provides for three sessions per day each day through Friday night. Included on the program are such excellent speakers as Dr. A. J. Barton, General Director of the Co-operative Program Commission of the Southern Baptist Convention; Dr. R. B. Gunter, Corresponding Secretary of the Mississippi Baptist State Convention; Dr. J. S. Deaton, Budget Director Mississippi Baptist State Convention; Dr. I. N. Penick, Dean of Theology in Union University; Rev. J. W. McGavock, Missionary to Chile; Rev. T. F. McCrea, Missionary to China; and Pastors, A. D. Muse, L. O. Leavell, V. E. Boston, and W. W. Grafton.

The pastors and workers of the Baptist Churches throughout the delta are invited to attend this conference and the good people of Indianola propose to entertain all who come so long as homes are available. Entertainment to be on the Harvard plan. This splendid program is worthy of the interest and attendance of the workers of this section and it is hoped that many of them will come.

IN MEMORIAM

MRS. NENA PHILIPS HILL

On the morning of January 9th, 1927, as the people were gathering at the church for Sunday School, the soul of Mrs. Nena Philips Hill passed to its reward above. She had suffered intensely for about 8 months, and during all that time she never murmured or complained of her lot. She bore her suffering bravely and heroically.

She was born September 27th, 1894, was baptised into the fellowship of the second Baptist Church of Kosciusko, by Brother H. M. Whitten, in the summer of 1909, was married June 10th, 1910. There were born to this union seven children, four boys and three girls.

For some weeks before she went away she would call to her bedside neighbors, friends, and relatives and talk and pray with them and ask them to accept Christ and lead a true life.

She leaves these seven children, her mother, Mrs. M. C. DeLoach, who waited at her bedside through all these months of suffering, one sister, Mrs. Sharp of Lexington, and five brothers, Ben, of Inverness, George and Crawford of Durant and Tom and Jim of McAdams, Miss.

Services were conducted at the church, where a large congregation was in attendance, and the remains were laid to rest in the McAdams cemetery on the morning of January 10th., 1927.

She went out with a smile of satisfaction in her hope of salvation in her Saviour, on her face. May the memory of her be the means in God's hands of bringing all her loved ones to her blessed Saviour.

H. C. JOYNER, Her Pastor.

Obituary

Andrew Jackson Williams was born March 20, 1876, and died Jan. 8, 1927.

At the age of 17 he became a member of Pine Flat Church. Later he carried his membership to Concord, Union, and at his death he was a faithful and useful member of O'tuckalofa. The last 25 years of his life, he filled well the office of Deacon.

On July 11, 1895, he was married to Miss Alice Nancy, to which union was born nine children, seven of whom survive. They are: Mrs. M. E. McCaine, Mrs. E. M. King, Miss Lillie Pearl, W. J., F. L., J. W., and R. L. Williams.

Bro. Williams was a true husband and father. His standard of Christian living has made its imprint on the life of his children and through them will live on.

Bro. Williams was laid to rest in Pine Flat Cemetery, 18 miles south of Oxford. The funeral service was conducted by Rev. J. G. Lott, pastor First Baptist Church of Water Valley.

We who knew Bro. Williams will feel a heavy loss in his going. We extend our deepest heartfelt sympathy to the bereft family.

—A. B. Hill.

ORIAM

PHILIPS HILL

of January 9th, were gathering at Sunday School, Nena Philips Hill stood above. She was there for about 8 years all that time and had complained of her suffering lately.

September 27th, into the fellow-baptist church. Brother H. M. Adams, summer of 1909, 1910. There were seven children and three girls.

before she went all to her bedside and relatives and with them and ask Christ and lead a

seven children, M. C. DeLoach, her bedside through of suffering, one of Lexington, and then, of Inverness, Lord of Durant and McAdams, Miss. conducted at the large congregation, and the remains in the McAdams morning of January

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NER, Her Pastor.

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Bro. Williams will s in his going. We est heartfelt sympathy family.

—A. B. Hill.

DO AMERICAN PARENTS KNOW WHAT THEIR CHILDREN SING?

American parents usually oversee their children's education but neglect to supervise their children's music. As a noted visiting musician said: "American parents fail to bring their children to a proper appreciation of good music."

Is it as bad as that, you ask?

Yes and more—much more.

I doubt if five parents in a hundred know off-hand what sort of music their children are singing and playing. True, they have given John and Mary lessons; but there the responsibilities ended. Music was thenceforth up to John, Mary and the teacher.

The lessons have stopped. But John and Mary go singing on forever—except when they are dancing to the latest foxtrot!

By their words ye shall know them. And this is very true of songs. Do you wish to discover the sort of songs John and Mary sing? Then walk over to the piano and select a handful at random.

The slush and mush of these written words may startle you; but it should reveal much. Words taken from the "cesspool of modern capitals" are incorporated in some of them. These are the words sung thoughtlessly by the growing youth of our land.

The worst of the matter is that the 'popular' music is not really popular. If so, would it not last? The "craze" for a popular song is short-lived. It lives merely long enough to give the publishers time to 'boom' another.

Many of these songs are sensuous and smutty. Such songs are viler than vile.

In the words of one song little seventeen year old Mary, whose mother reproves her for flirting with boys, replies in words which are too obscene to print.

It is of little use for parents to blame their boys and girls for their choice of music. The youth have no choice. They merely buy "what is going now." The thing that is "going" is an unfit song, usually. This is crammed down their throats by hired "artists" (?) who sing it from coast to coast. It is screeched at them by phonograph records everywhere! Flaring advertisements are displayed in lurid colors. Such is the advertisement given our "popular" songs.

And finally, after the song is hummed here, there, and the other where, your boy and my girl hum it, too. They buy it simply because the piece follows them everywhere and they cannot escape.

It is alleged that a consolidation of publishing corporations control 80 per cent of the copyrighted songs used by manufacturers of reproducing instruments.

Some time ago they were charged by the United States Government in an equity suit in The Federal District Court, with violating the Sherman Anti-Trust Law.

These so-called "popular" songs are thrown at the public by monied business interests which are certain-

ly not actuated by a love for your children's good nor by love of good music.

So, as has been said, it is almost impossible for John and Mary to escape buying some of this vitiated music because "good" business places it ever before them.

But would it not be "good business" on the part of all parents to cleanse the "musical temple" of the unclean songs which defile the home? Would it not be well to substitute music which would appeal to the children and yet be music?

Music is of two kinds—the clean and the unclean. The clean music makes for happiness. It helps and cheers others and makes one familiar with great pure thoughts.

Perhaps you parents do not care who "makes the songs of the nation," but can you so neglect your children's welfare as to allow indecent music upon the parlor piano?

—Home Department Magazine.

FROM LOUISVILLE SEMINARY

Mr. Howard Spell, is now in the hospital, where he has been under the watchful eyes of three doctors for about two weeks. They have been puzzled to know what was the real trouble. At the last they came to a conclusion that an operation should not be longer delayed. All preparation was made and the patient was waiting for the stretcher, or rolling table, to carry him to the operating room. The doctors came into his room to make a final observation before going further. They found the patient better, the pain was less, the temperature was lower than usual; to the pressure of the fingers there was not the same resistance as previously experienced. Two surgeons examined him, and decided that the operation was not urgent then, as they had contemplated the previous day. Relief is being had through some natural channel of elimination. It is the opinion and expression from the surgeon that it is nothing less than a miracle and is surely an answer to prayer. In thirty years of practice, Dr. Hagan said that he had not seen anything like it. It is needless to say that much prayer had been made for our brother, knowing that the doctors thought that it was a case of uncertainty.

I was in to see him yesterday; he is much better, though contemplates going home for a complete recovery.

Howard said this would explain to you why he had not answered your letter. We regret very much his illness but rejoice in his recovery.

We would have been glad to greet you along with the other Trustees, as quite a number came in to be with us a few days of this week.

Yours truly,

—J. H. Gunn.

WAVELETS FROM THE WATER'S EDGE

The Mississippi Gulf Coast is booming!

The Edgewater Gulf Hotel, half way between Gulfport and Biloxi, has just been completed at a cost of,

I understand, over two million dollars. The Pine Hills Hotel on the Bay of St. Louis, has just been completed at a cost of more than a million dollars. The Markham Hotel in Gulfport, another million dollar hotel, is to have its regular opening on January 29th. Many other improvements have been made, and many others still are prospects for the near future.

We have just lost one of our best men who ever set foot on Gulfport soil. I refer to Rev. W. C. Grace, who died on the 15th at the age of 83. Many years ago he served the First Baptist Church of Gulfport for eight years. For simple, unalloyed, unsullied goodness, I have never known his superior. He was loved by all who knew him. His widow is a sister of Dr. Charles S. Gardner of the Southern Baptist Theological Seminary.

The First Baptist Church of Gulfport is growing rapidly. There is hardly a Sunday that our good pastor, Dr. W. A. McComb, fails to receive new members. The First Baptist Church of Biloxi has just installed Dr. Ingram of Louisville, Ky., as pastor. He is a young man who recently received his Th.D. from Louisville. They feel that they have great prospects before them with this splendid and scholarly young pastor in charge.

Greetings to all the workers.

—W. T. Lowrey.

SOME MEETINGS HELD

It is interesting to note the different results obtained in some protracted meetings. Now, we seek to get members, and while I know that, the salvation of the lost is the prime object of a meeting, but at times, it pleases the Lord to give another kind of fruit.

Some years ago the writer was in a meeting at Franklinton, Louisiana, and there he found a young man who had been licensed to preach, but had become discouraged, and like Peter, had gone back fishing for himself. But in the meeting, he heard the call again and at once left for the seminary at Louisville, Kentucky. Last spring, I preached for him at Pineville, Louisiana, where he is pastor of a large church and where the faculty and student body of the Louisiana Baptist College worship, and is considered one of the leading men of the State. There was only one baptized in the meeting, Joe Bateman, who also became a preacher and made good, but was called home in early life. The church believes now that it was a great meeting.

Was in a meeting at Silver Creek, Pike County. It was right after the county election, and five members of that church were candidates; some were elected and others disappointed and the result was all were mad. The preacher had a heavy load and a sorry team, notwithstanding it is one of the best communities in the State. No one joined, and I felt that the meeting had failed of results, but on the last day Bro. J. H. Crawford said: "The Lord has been in the meeting, good week's work. The services have brought us

all back loving each other again and by reason of the meeting we are better prepared to continue in Christian fellowship." It pleased the Lord to give the meeting that turn.

At one of our best towns and a strong church, I went to assist a fine pastor in a ten days' meeting. A deacon said to me, Our pastor is in debt to the merchants and it is cramping the work here. The deacons were called together and the treasurer reported three months in arrears with the salary. The deacons proceeded, at once, to raise the salary and the good pastor paid his debts in full. Not many accessions, but the church and pastor were happy. He said it was a good meeting.

And in another meeting, I found that two strangers had been in the neighborhood and pitched their tent hard by the old church that had been doing business, in a way, for the Lord ninety years, and the church and pastor were at sea, for twenty members had joined the tent and others had their faith weakened, but the meeting started and the people came and all the back seats were taken early. At the noon hour some would ask questions, such as, whom did Cain marry? Where was the devil in time of the flood? They were told to let Cain's wife alone, and as to the devil, from the looks of things in this community, he did not drown. The doctrines of grace and our distinctive principles were stressed at every service. A few subscriptions were taken for The Record and the pastor and some of the ladies organized a small Sunday School, and on the last day, by unanimous vote, they decided that God's sheep ought not to follow strangers. But few joined, but the pastor was kind enough to say that the meeting saved the church.

And still another meeting. It was a large membership, but very much undeveloped. The pastor, his good wife and three fine daughters, all appeared on Saturday on the front seat. They all sang and were really helpful. Henry Ward Beecher said: "There is eloquent hearing as well as eloquent preaching." The pastor was a godly man, but had on a coat that looked like Noah might have had on in the Ark. The wife and daughters had sweet faces, but wore dresses that I imagined resemble the clothing that Mrs. Noah and her daughters cast off when the water went down. I had not paid very much attention to the clothes because the worth is in the person and not in the clothes, but some of the ladies said we are ashamed of our pastor and family. Well, how much do you pay the pastor? Seventy-five dollars a year, and we are behind a little on that. Well, sisters, you should be ashamed of yourselves. If the church will add \$125.00 to the salary, making it \$200.00, I will promise you will not be ashamed any more. They did, and the pastor and family were relieved of their embarrassment, and the members got rid of their shamefacedness. No where in the Book are we commanded to make a big preacher, but are enjoined to preach the word and study to be approved

by God, and let the Holy Spirit give the results.

How often should a preacher go back to the same church to hold a meeting? If he has preached the gospel and was sensible in the previous meetings, go back as many times as the pastor and church think they can use you. Bro. J. W. Mayfield has done his own preaching in four meetings, in succession, with marked success. Bro. D. W. Moulder, has been to one church a dozen or more times, and your humble servant has been to one church in five meetings, and is under promise to be with Bishop Phillips at the same church again in July. Am satisfied there are a hundred preachers in Mississippi who have been going back for the last thirty years. Yes, you can go back, if you have common sense and religion.

—J. H. Lane.

McCom

(Continued from page 12)

brotherhood and sisterhood. One speaker urged the reading of Boyce's Life of Broadus and Robertson's Life of Broadus by every Southern Baptist. Each address was a great Baptist pronouncement.

Hon. Joshua Levering of Baltimore, Md., gave the opening address, a resume of the history of the Seminary, and he was followed by Dr. Z. T. Gony, editor of The Baptist Courier, Greenville, S. C., and Dr. C. W. Duke, pastor of the First Baptist Church, Tampa, Fla., who spoke on "James Retigru Boyce" and "John A. Broadus", respectively.

From these addresses the themes turned to the impress the founders made on the school and the school's faithfulness to their ideals and the ideals of its present constituency. Dr. W. F. Powell, pastor of the First Baptist Church, Nashville, Tenn., spoke on "The Seminary,—an Expression of Southern Baptist Life", in which he quoted Dr. L. R. Scarborough as saying that "Our Seminary at Louisville has made Southern Baptist life." "Built on the impregnable rock of the Holy Scriptures", he said, "it is still the delight of the denomination." "Every chair is a chair of Missions and

Evangelism", he added.

Dr. C. W. Daniel, pastor of the First Baptist Church, Atlanta, Ga., then spoke on "The Seminary,—Its Present Opportunities". He said these were great because of its resources, its function and its circumstances. "The Seminary and Scientific Scholarship", by Dr. C. A. Stakeley, pastor of the First Baptist Church, Montgomery, Ala., came next in the program. Dr. Stakeley lauded the Seminary for its scientific attitude, its scientific method of accuracy and its possession of scientific knowledge. He called it a school whose doors were opened to all classes of students, but with a yearning to produce scholarly men filled with the Spirit of God, men who know the full message of God accurately and who are able to proclaim it forcefully and effectively.

On the last of the forum sections of the program were Dr. Geo. W. McDaniel, pastor of the First Baptist Church, Richmond, Va., and President of the Southern Baptist Convention, and Dr. Austen K. DeBlois, President of the Eastern Baptist Theological Seminary, Philadelphia, Pa. Dr. McDaniel spoke on "The Seminary and Kingdom Efficiency". Before pointing out how the school had equipped our pastors, developed our churches and moulded our Southern Baptist Convention, he thrilled the large audience by starting a fund for a gymnasium with a \$100.00 gift. "I am impressed", he said, "as never before with the urgent need of a gymnasium on the campus". Dr. McDaniel proclaimed that the Seminary was "a pillar of orthodoxy". He added, "There isn't a man in the South who can draw up articles of faith so strict and so straight as the articles of faith of the Seminary which every professor has signed who has ever taught in the school".

Dr. DeBlois' address, a scholarly, complete and spiritual address on "Modern Theological Education", brought to a close this, the most remarkable celebration of its kind ever held at the Seminary. After tracing the development of theological education down to the present century, Dr. DeBlois said there were

hopeful signs in the trend of present day theological education.

A GRAVE MATTER

I have read with deep interest the official statement of the Foreign Mission Board concerning the defalcation of their treasurer. The difference between the shortage, which is \$95,772.38, and the assets shown to be \$60,000.00, is \$45,772.38. Now by reference to the S. B. C. Annual, page No. 157, it will be seen that the total gifts to the Foreign Mission Board for the year 1926, was \$2,123,791.32. The loss was, therefore, 2 1/9 per cent of the whole, a humiliating affair. But what shall we do about it? Shall we withhold our support of Foreign Mission work? How much has the individual contributor lost? Suppose he gave ten dollars last year. His loss for the one year would be 2 1/9 cents. If you reckon the loss for twenty-five years it sinks out of sight. Should anyone decline to support the Foreign Mission work on this account? It is not a cause, but an excuse. The Foreign Mission Board has operated eighty-one years, and this is the only betrayal of confidence. A good record. People who want an excuse may stumble over it, but those who believe in giving the gospel to the heathen will do, not less, but rather more for this cause. If a traitor in the camp were sufficient cause to forsake the work, then the apostles would have forsaken the Saviour when Judas turned traitor, and Christianity would have perished at its birth.

Let us pray for our missionaries more than ever, give more, and be better witnesses at home in this



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Safely and Surely and Have
a Beautiful Complexion With

OTHINE

(DOUBLE STRENGTH)
MONEY BACK IF IT FAILS. SOLD BY DRUG
AND DEPARTMENT STORES EVERYWHERE

good year of 1927. See Heb. 12:12.
Yours in Him,

—J. P. Williams.

JOTTINGS FROM LOUISVILLE

In comparison with last week this has been a relatively quiet week, yet the Seminary is moving on with the work of the kingdom. The building enterprise has been of much concern this week, and that and missions have received detailed discussion in public and private.

One morning we had with us at chapel Rev. R. H. Tandy, pastor of Weaver Memorial Church of this city. He briefly sketched the call and work of Matthew, emphasizing the facts that Jesus was for Matthew and that there were no backward steps for him to take.

—Richard H. Campbell.

To think about your troubles is to waste your own time; to talk about them is to waste other people's time.
—Good Hardware.

NOTICE

Cut this out and mail it to me, enclosing 17 cents and the name and address of five song leaders and you will receive, prepaid, a copy of the great song book "Silver Carols" No. 4. Just out and the best of all.

Address:

J. L. Moore, Bethlehem, Ga.

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